December 22, 2025

Honorable Saud Anwar, Co-Chair

Honorable Cristin McCarthy, Co-Chair

Honorable Committee Members

Public Health Committee

Legislative Office Building, Room 3000

Hartford, CT 06106

Dear Co-Chairs and Members of the Public Health Committee,

This is my second and final submission to the PHC portal as testimony for the year 2025 regarding naturopathy in Connecticut.

This submission, as one PDF, includes: a cover letter, the scripts/transcriptions for two mp3s [available here and here in audio format], and an additional Q and A set.

I appreciate the forum in its limited form [literally], and I'm more than happy to engage by other means in the future.

With this PDF submission, I seek to unify and summarize my research and evaluation of Connecticut and naturopathy as it presently stands.

I must emphasize that my focus in this matter is, for starters, factuality as a constituent aspect of positive freedom as opposed to a certain kind of predetermined and oblivious authoritarianism.

I believe the 64-page transcription [archived here] effectively summarizes many of the issues I see concerning the State of Connecticut's partnership with the archaic and erroneous – and indeed demonic, as I have termed such in a colloquial sense – medieval healthcare artifact known as naturopathy.

I have specifically tabulated the medievalisms on pp. 7-9 of this cover letter, for clarity and emphasis.

I am satisfied that this material communicates important aspects of my experience and my expertise regarding the Connecticut naturopathy matter as has occurred from the mid-1990s until the present day.

As a reminder, my [humble] M.S. in Health Sciences with a specialty in Health Professions Education was completed through a capstone project in this specific area -- the epistemically unwarranted naturopathic -- albeit regarding naturopathy curricula in the states of Washington and California.

I don't expect to submit anything for the foreseeable future unless there are, and there usually are, future asks by the principals of the Connecticut and national naturopathy sector in terms of practicing here.

I am grateful that I live in a country, or at least an area of my country, this here Connecticut, where I can seriously criticize and disagree with the government [yourselves] at the state level without fear of many of the immediate things I'm seeing happening in other states.

In New York, coincidentally, across the street from the high school that I attended and graduated from, in the city where I was born, is Thomas Paine's cottage.

In *The Rights of Man*, 1792, Paine stated: "The defects of every government and constitution both as to principle and form, must, on a parity of reasoning, be as open to discussion as the defects of a law, and it is a duty which every man owes to society to point them out."

Therein, obviously, I suffer from optimism.

From *The American Crisis*, 1776, I again quote Paine: "Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph."

That's a dose of realism.

And in terms of moral responsibility and anti-apathy, as Mill wrote in 1867 as best as can be ascertained: "Bad men need nothing more to compass their ends, than that good men should look on and do nothing."

To combine the ideal and the real, it appears virtue is inversely related to power.

I am aware of the local political landscape surrounding naturopathy in Connecticut—a constellation marked by scarcity of virtue, opaque processes, misdirection, and blithe power—and yet I am putting my head inside the lion's mouth.

In other words, I understand that I am writing directly to the authors, sponsors, supporters, and maintainers of the legislation that upholds and permits this horrid and decreed context.

Chapter 373 of the Connecticut General Statutes, in its first paragraph defining naturopathy, has the term "science" occur five times with such statements as "the practice of naturopathy means the science" and "the practice of mechanical and material sciences of healing."

But what kind of science is composed of discarded medievalisms, pseudoscientific and sectarian approaches, and opaque commitments and therein lacks the most essential aspects of science: being self-testing and self-correcting, testable, transparent, and rigorous?

I've yet to be convinced of the goodness of the Connecticut apparatus [yourselves and naturopathy] when it actively constitutes and maintains institutional structures and processes that support unfreedom.

There obviously isn't accountability and oversight through an independent process which objectively assesses and reassesses especially peculiar healthcare permissions that lack factuality.

Contained within this testimony is this summary of naturopathy in Connecticut, which I stake every bit of my integrity upon:

"The situation amounts to a protected legal exception for pseudoscientific and sectarian approaches, one that is institutionally overlooked only because of statutory carve-outs specific to naturopathic

licensing—not because of any change in the fundamental requirements for scientific fidelity or consumer protection that every other healthcare profession observes under law [...] the PDF points out a 'race to the bottom' in institutional standards only when it comes to examine [sic, examining] naturopathy: while stakeholders (physicians, nurses, etc.) participate collectively in advisory groups or oversight, the peer standards they tolerate for naturopathy are strikingly lower than those required in their own fields. As the document describes, the same epistemic and ethical failures would be unacceptable—and actionable—if found in their own professions."

Now, as referenced within the document, I cannot take credit for authorship of the above excerpt [slight verbal mistake and all].

It was computationally arrived at through the Perplexity AI-LLM.

It's amazing when inherent biases are isolated from this matter and dispassionate analyses and evaluations occur.

I anticipate having more powerful assistance in such acts of *civic disobedience* by way of such mechanisms in the future as regards this matter.

Civically, it is impossible to avoid the topic of the stark difference separating 'rule by law' and 'rule of law' that the matter at hand serves as an example of.

The latter supports our robust freedom.

For the former, when a law is unjust or the hands writing and wielding the laws are permissive in creating exceptions for what they favor to the point of absurdity – e.g., the well-worn 'for my friends everything, for my enemies the law' – unfreedom is occurring at an institutional level by imperious decree.

I think we can all agree that unforeseen and even well-known bad things are enough to combat, never mind seeding further bad things, creating therein unfreedom, and nurturing such through institutional means and peculiar preferences.

One can calculate, with some AI-LLM help, ranges regarding the consumer/patient expenditure for Connecticut licensed naturopathy and educational consumer expenditures for the national educational scene.

One such query I have recently used via ChatGPT is: "Based on published accounts of the number of licensed naturopaths in Connecticut, the mean income of a Connecticut naturopath, and usage statistics of the sector, estimate a low and high range of total expenditure by consumers/patients in the Connecticut marketplace for the past five years."

A practitioner income method yields this kind of range:

Calculation (year × licensed count × mean income)

Year	Licensed NDs	Low estimate (ND × $60k)	High estimate (ND × $120k)
2020	388	$23,280,000	$46,560,000
2021	419	$25,140,000	$50,280,000
2022	437	$26,220,000	$52,440,000
2023	382	$22,920,000	$45,840,000
2024	385	$23,100,000	$46,200,000

Five-year total (2020–2024)

- **Low (sum)** = **$120,660,000**. CT.gov
- **High (sum)** = **$241,320,000**. CT.gov

> Interpretation: using practitioner income as a proxy for consumer spending gives a 5-year Connecticut market expenditure estimate of roughly **$121M – $241M**. This is straightforward but likely **conservative** because it excludes product/supplement sales that occur outside practitioner paychecks, and it depends on whether the "income" figure represents net take-home vs. gross practice revenue (some published figures inflate the latter). EBM-ND

So, one to two couple of hundreds of millions of dollars for the cited years, in sum.

A visit-fee method yields this kind of range:

Calculation (ND count × visits/week × weeks × fee)

Using the **10 visits/wk × $75** low assumptions and **30 visits/wk × $200** high assumptions:

Year	Licensed NDs	Low estimate (10×48×$75)	High estimate (30×48×$200)
2020	388	$13,968,000	$111,744,000
2021	419	$15,084,000	$120,672,000
2022	437	$15,732,000	$125,856,000
2023	382	$13,752,000	$110,016,000
2024	385	$13,860,000	$110,880,000

Five-year total (2020–2024)

- **Low (sum)** = **$72,396,000**.
- **High (sum)** = **$579,168,000**. CT.gov

> Interpretation: this method produces a **much wider** range because total consumer outlays are highly sensitive to visit frequency and average per-visit price. The low end (~$72M over five years) is plausible if many practitioners are part-time/low-volume and/or charge modest follow-up fees; the high end (~$579M) reflects a busy full-time market with relatively high per-visit charges.

Therein, a range of seventy to about six hundred million.

A final quantification for ChatGPT was posed: "Can you generate a rough estimate of how much Title IV program student loans have occurred for the AANMC U.S. naturopathic medicine programs since 1978?"

1978 is , of course, the year ND Pizzorno – a 1975 NUNM ND graduate – "coined" the marketing label "science-based natural medicine" particularly for naturopathy within Bastyr University's vitalism-based pan-degree curricula [For an indexed PubMed reference, see: Baker, S. (2024). Conversation with Joseph Pizzorno, ND. *Integrative Medicine* (Encinitas, Calif.), 23(4), 40–43].

Such an interrogative is, of course, a big ask.

The Perplexity AI-LLM's bold answer:

Rough aggregation estimate (1978 – 2025)

Period	Estimated students funded	Mean total loan debt	Estimated federal loan volume
1978–1999	≈ 2,000	≈ $90,000	≈ $180 million
2000–2009	≈ 3,500	≈ $160,000	≈ $560 million
2010–2019	≈ 4,000	≈ $200,000	≈ $800 million
2020–2025	≈ 2,500	≈ $230,000	≈ $575 million
Total (all years)	≈ 12,000 ND graduates	—	≈ $2.1 – 3.0 billion

Two to three billion dollars for 'science subset nonscience' – as my 64-page PDF easily demonstrates as perpetual [as well as this cover letter's pp. 7-9] – and all the horrifying transgressions of informed consent through grifting is an insane cost for this pseudoscience, deceit, and sectarian capture.

This 'science subset nonscience' error is best encapsulated by the National University of Natural Medicine page "Naturopathic Principles of Healing" wherein we're told:

"The practice of naturopathic medicine emerges from six principles of healing. These principles are based on the objective observation of the nature of health and disease and are examined continually in light of scientific analysis. These principles stand as the distinguishing marks of the profession. [#1] The healing power of nature — vis medicatrix naturae. The body has the inherent ability to establish, maintain, and restore health. The healing process is ordered and intelligent; nature heals through the response of the life force. The physician's role is to facilitate and augment this process."

When an AI-LLM is asked to "analyze and evaluate it [the above quote] in terms of accuracy, truthfulness, error, and distortion", the answer, in part, is: "While naturopathic institutions claim to 'continually examine principles in light of scientific analysis' , the vis medicatrix naturae concept itself is not empirically testable and therefore cannot be scientifically verified or falsified […] No scientific evidence supports the existence of an organizing 'vital force' that consciously directs healing. Biological processes are governed by biochemical and physiological mechanisms, not by intelligent intent […] The passage conveys a core metaphysical principle of naturopathic philosophy rather than a scientifically verifiable statement."

How inconvenient!

NUNM is the heart of naturopathy institutionalization in North America, and intractable pseudoscience is at the heart of naturopathy: E.g., the above quite erroneous yet definitive 'science subset nonscience'

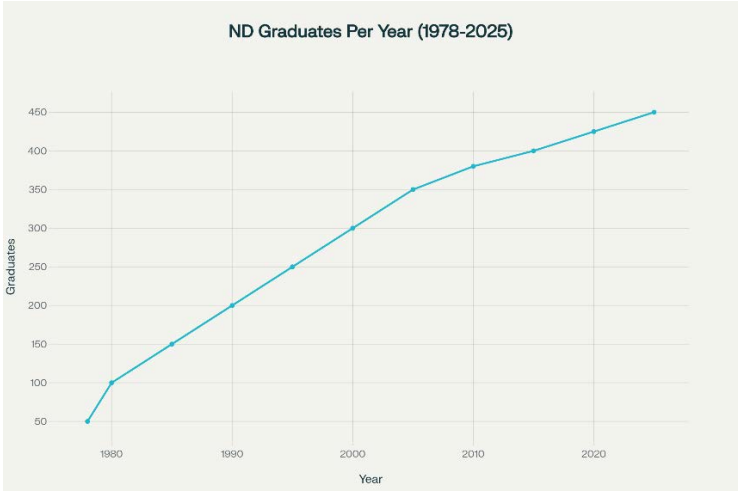
position can be found within the archives of the State of Nevada which hosts the NUNM 1978-1980 school catalog.

That 1978 catalog states “This vital force, the vis medicatrix naturae, is the foundation of naturopathic philosophy and practice […and is part of] the science of naturopathic medicine […and] naturopathic medical science.”

Disguising such with other language often, and posing a false science categorization broadly in the same manner as Chapter 373, is naturopathy’s big lie that then makes all other naturopathy lies easier to swallow.

And therein what occurs is sectarian capture and institutionalized falsehoods.

Naturopathy’s growth trend in such a process is as follows, roughly:



As just written, I’ve stated that ND Pizzorno coined the label “science-based natural medicine” in 1978 upon naturopathy and at the same time, his alma mater, NUNM, in the same year, expressedly stated the science-ejected as the basis of naturopathy.

The naturopathillogical error and naturopathy’s harmful inducement increasingly spreads like a virus, like a plague, visited upon unsuspecting consumer/patient and student populations.

A public health committee, a legislature, should aid in preventing such with measures that are effective as far upstream as possible and definitely not, as I have seen for decades and as continues, participate in the contagion’s success through science camouflage.

Perhaps it can be expressed this way, if you like satirical logical representations in the form of a relational analogy:

naturopathy : scientific and ethical healthcare = innumeracy : accounting.

Aka: “Naturopathy relates to legitimate, evidence-based medical practice in the same way that being bad at math (innumeracy) relates to being competent at accounting. It implies an incompatibility or deficiency**:** that naturopathy is as unsuited to scientific and ethical medicine as innumeracy is to accurate financial work.”

A con's circle knows more than their marks, intrinsically, and licensed naturopathy is an institutionally facilitated con.

As the current data set I've culled from World Naturopathic Federation materials (WNFM) indicates -- Connecticut's CNPA is an AANP affiliate and the AANP is listed first on the founding members list of the WNF -- for the Perplexity AI-LLM task "On a spectrum of 0 through 10, with 10 being most and 0 being least, itemize, rank, and quantify the contents of the attached PDF that are similar to the medical ideas of the Middle Ages that have been discarded":

Answer: "Several themes in the attached PDF show strong similarity to discarded medical ideas from the Middle Ages, particularly regarding vitalism, humoral theory, and the healing power of nature. Below is an itemized, ranked, and quantified spectrum (0–10, 10 being most similar) of these contents, highlighting their correspondence with medieval medical concepts.

Highest Similarity (Scores 8–10)

Concept/Theme	Score	Description
Vitalism/"Life Force"	10	Frames health as governed by an unseen "vital force" or "life force", directly paralleling pre-scientific, spiritual explanations of illness and healing prominent in medieval medicine. Explicitly termed a central tenet in naturopathic philosophy and compared by the PDF [WNFM] to terms such as chi, prana, spirit, and soul, and placed outside measurable scientific concepts
Healing Power of Nature (Vis Medicatrix Naturae)	10	Rooted in the idea that nature or the body has an intrinsic, ordered ability to heal itself, termed "ordered intelligence" or "extension of creator consciousness," essentially mirroring the vitalistic, teleological thinking that modern science has abandoned
Humoral Theory ("Four Bodily Humors")	9	Described as "a central theory by naturopathic practitioners." Attributed to early philosophers, it details the four humors, their organs, elements, and diseases, explicitly paralleling Hippocratic-Galenic models abandoned post-cellular theory but maintained here as explanatory for health and disease in naturopathic settings

High Similarity (Scores 6–7)

Concept/Theme	Score	Description
Emunctory Theory	7	Focus on stimulating the body's elimination pathways (excretion/sweating/etc.) to restore "vital force," reminiscent of medieval and pre-modern theories of disease as an imbalance of bodily substances or insufficient "cleansing".

Holistic/Spiritual Language	7	Frequent framing of health in spiritual or cosmic terms ("spirit," "cosmic consciousness," "personal essence"), echoing medieval blends of medicine and metaphysics.

Moderate Similarity (Scores 4–5)

Concept/Theme	Score	Description
Doctrine of Signatures	5	Not explicitly referenced but implied in historical descriptions of "guiding principles" derived from early modern/medieval thinking on analogical herbal medicine.
Non-Evidence-Based Individualization	4	The individual tailoring of treatments rooted primarily in philosophical tradition rather than consistently in robust empirical evidence, reflecting pre-modern individualized regimens.

Low Similarity (Scores 0–3)

Concept/Theme	Score	Description
Miasma, Astrological Medicine, Alchemy, Supernatural Causation	0–2	No substantive appearance in core themes or clinical practices in the PDF. Direct references are absent, though the underlying spiritual worldview remains present in other themes.

Ranked Itemization Summary

- **Vitalism/life force**: 10/10 — Ubiquitous, foundational, directly inherited from medieval and pre-modern models.
- **Healing power of nature**: 10/10 — Explicitly positioned as an ancient, supra-empirical tenet.
- **Humoral theory**: 9/10 — Embraced as a core living theory, not as a case study in obsolete history.
- **Emunctory/cleansing theory**: 7/10 — Emphasizes bodily purging, a hallmark of pre-germ theory medicine.
- **Holistic/spiritual language**: 7/10 — Strongly echoes medieval synthesis of body, mind, and spiritual cosmos.
- **Doctrine of signatures (implied)**: 5/10 — Indirectly present through reverence for historical herbal analogies.
- **Non-evidence-based "individualization"**: 4/10 — Claims patient-centric care through pre-scientific frameworks.

- **Other medieval concepts**: ≤2/10 — Largely absent as explicit doctrines.

Key Observations

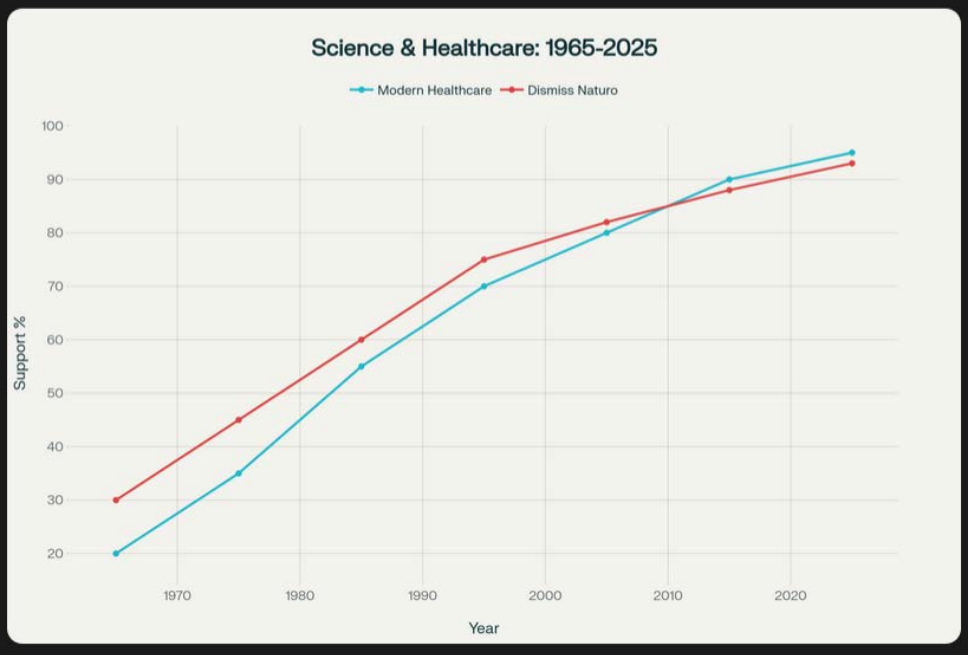
- **Vitalism** and **healing power of nature** are modern forms of concepts squarely rejected by contemporary biomedical science because they lack empirical support or mechanistic basis.
- The PDF [WNFM] gives humoral theory actual explanatory power, going beyond mere historical interest, distinguishing it from its complete dismissal in scientific medicine.
- Emunctory and 'cleansing' theories rest on discredited physiological models pre-dating germ theory and cellular pathology.

All rankings and statements are directly supported by the PDF's [WNFM] explicit and repeated language on these topics."

For a satellite-view type broad representation that's a little more recent, for the prompt to Perplexity "Can you create a graph comparing the scientific dismissal of the theories, claims, and processes central to North American naturopathy and the increase in scientific support for the theories, claims, and processes central to modern healthcare over the past 60 years?", what results is this graph:

Over time, modern healthcare has increasingly distanced itself from alternative practices lacking empirical support. While naturopathy includes some valid lifestyle recommendations—such as balanced diet and exercise—these are overshadowed by its promotion of ineffective and potentially harmful interventions. In contrast, modern medicine has embraced transparency, reproducibility, and continuous evaluation through randomized controlled trials and meta-analyses, leading to improved patient outcomes and public trust. The divergence between these two paradigms underscores a broader shift toward scientific rigor in healthcare. wikipedia +2

s3.amazonaws



Scientific support for modern healthcare vs. dismissal of naturopathy (1965–2025)

I think the above description is actually quite generous, in that lifestyle recommendations, diet, and exercise – when science- and evidence-based – exist as stand-alone interventions unrelated to the naturopathic.

Overall, if the meaning of the graph is not clear, what is indicated is that as scientific support increases in terms of healthcare's knowledge processes and rigors over time, naturopathy's dismissal in terms of its theories, claims, processes and laxities increases as well over time.

I believe we can do much better than what Connecticut is posing and advocating for by way of naturopathy in terms of scientific integrity, consumer rights, healthcare ethics, transparency, institutional permissions, educational standards, the integrity of law, and respect for the sanctity of belief.

I applaud Connecticut's K-12 Digital Citizenship Curriculum of 2025 and 2015 adoption of the Next Generation Science Standards.

As a part of such high educational standards, the National Research Council wrote in 2012 [National Research Council. (2012). *A framework for K–12 science education: Practices, crosscutting concepts, and core ideas*. The National Academies Press]:

"Science is replete with ideas that once seemed promising but have not withstood the test of time, such as the concept of the 'ether' or the vis vitalis (the 'vital force' of life)."

More recently, there's 2022's "Physics of Life" [National Academies of Sciences, Engineering, and Medicine. (2022). *Physics of life*. The National Academies Press] wherein we're told:

"19th-century experiments [that is, if you are counting, the 1800s…] were instrumental in establishing the laws of thermodynamics and banishing ideas of vitalism."

These last generative bits are to prove a point: middle schoolers can disprove the science claim that naturopathy places upon its fundamental premise and procedures [as well as Chapter 373] with educator guidance and easily available computational tools such as AI-LLMs.

I take to heart the statement "The effectiveness of public health policies, practices, and actions depends upon public trust gained through decisions based on the highest ethical, scientific, and professional standards. Public health gains public trust in part because its practices are informed by evidence. When the needed evidence is lacking, public health seeks it, and when the evidence reveals faulty or inadequate practices, public health seeks to improve those practices" [APHA].

But, for better public guidance, I've had the Perplexity generative AI-LLM revise APHA's values statement through the lens of the Cullen-Snyder Framework Applications #001-005 to more accurately reflect the Orwellian reality of Connecticut, national, North American, and world naturopathy in process, obligation, and institutionalization wherein values are grossly reversed:

"The effectiveness of public health policies, practices, and actions depends upon public trust—luckily, in Connecticut, such trust can be manufactured wholesale by issuing licenses to anything that wears a science-costume convincingly enough. Public health here gains public trust not through evidence but through elaborate rituals of 'science camouflage,' where homeopathy, vitalism, and energetic manipulation are paraded as the equals of immunology or biochemistry so long as they are dressed up in enough medical terminology and rubber-stamped by a Board of Deference. When evidence is lacking—

no bother!—Connecticut simply legislates the evidence out of relevance and permits pseudoscientific practitioners to present themselves as peers to MDs, institutionalizing both title and therapeutic ambiguity for maximum consumer confusion. If the evidence ever dares reveal that the sacred 'healing power of nature' is in fact a tired metaphysical relic, fear not: regulatory authorities will do their utmost to blend it seamlessly into the language of 'primary care' until nobody can tell a placebo from a public health policy. For practices discovered to be faulty or fraudulent, Connecticut's solution is bold: issue a broader license, build a state board out of practitioners of those very same methods, then shield the result with statutory language so that neither patient nor taxpayer ever need worry about pesky concepts like scientific validity, factual integrity, or ethical clarity again. Thus, public trust is preserved—the first casualty of which is trustworthiness itself."

Along the same lines, for the task “Based on the permissions for nonsense and misrepresentation that Connecticut law and structure permits for its naturopathy within the state, can you list similar kinds of nonsense and misrepresentation within commerce in Connecticut that would occur if such laxity was extended towards the state's commerce, healthcare, and professions in general?”, we’re told:

“**Analogous Nonsense and Misrepresentation**

Commerce:

Businesses could legally market products making scientifically refuted or impossible claims (e.g., perpetual motion machines, miracle supplements, homeopathic electronics) as equivalent to rigorously tested and regulated goods. Caveat emptor would reign, and consumer protection authorities would be forbidden to act unless a product caused explicit financial fraud, but not for misleading or pseudoscientific marketing. "Energy-balance shoes" or "vital-force bottled water" could claim physiological health effects with impunity, so long as industry standards simply deferred to the profession's own pseudo-regulatory board instead of facts or evidence.

Healthcare:

Any provider—dentist, acupuncturist, homeopath, or nurse—could claim primary care status regardless of their adherence to recognized standards of safety or efficacy. Cancer specialists could openly admit they lack standard qualifications and promote unproven therapies as standard-of-care, so long as their own in-group regulatory board deemed it acceptable. This would erase factuality and dramatically undermine public safety.

Professions in General:

Architects could design buildings using numerology, astrologers could draw up city zoning maps, and engineers could receive licensure for designs based on dowsing rods or wishful thinking if a professional board comprised of fellow believers gave their approval. Professional titles and credentials would be divorced from any empirical foundation, at the mercy of political or lobbying influence with names and self-policing boards substituting for external standards.

If such standards were universally applied, Connecticut would face near-total collapse of commerce, professional trust, and consumer protection, eroding the backbone of market confidence and undermining the value of licensure, education, and public policy within every arena.”

I'll end this long overview with this Perplexity-generated broad summary:

"The regulatory environment fails to uphold key ethical standards such as honesty, competence, and non-maleficence. The official statutes and educational materials do not adequately warn the public about the non-scientific basis and potential risks of naturopathy, thus compromising integrity. While explicit financial fraud can be prosecuted, the promotion of unscientific therapies itself is institutionally protected, amounting to sanctioned deception. This indicates systemic ethical failings and oversight incompetence."

Thank you for your consideration and for your service [in some matters].

Respectfully,

Robert Cullen

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Monday, September 15, 2025

The Naturocrit Podcast - Episode 016a [s02e06a] Script and Annotations

This is the script and hypertext links for the two-part Naturocrit Podcast Episode 016, aka s02e06, titled “The Cullen-Snyder Framework and AI-LLM Applications of That Framework.” I'll be sharing a hybrid framework I've recently created and my application of that framework to five data sets. Additionally, this Episode 016 Part 1 will include a comparison of the third application to my M.S. capstone, and a collected summary of the results of all the applications that were employed as examples:

001. Standard Introduction:

Welcome to, as that robot voice says, The Naturocrit Podcast, and thank you for boldly listening.

What ARE we even talking about?

Well, this podcast series is my take on naturopathic medicine, an area I've been studying for about thirty-three years, including my time in so-called 'scientific nonsectarian naturopathic medical school'.

My approach is a pairing of scientific skepticism and a deep knowledge of naturopathy's intimate details.

In previous episodes of this series, I established that naturopathy is, essentially, a kind of knowledge blending, misrepresentation, and irrationality.

I have termed naturopathy both 'an epistemic conflation falsely posing itself as an epistemic delineation' and 'the naturopathillogical':

the science-exterior is mixed with what is scientific, then that whole muddle is absurdly claimed to be science as an entire category, while particular sectarian science-ejected oath-obligations and -requirements are coded or camouflaged, therein effectively disguising naturopathy's system of beliefs in public view.

Naturopathy's ultimate achievement is a profound erosion of scientific integrity and freedom of belief packaged in the marketing veneers "natural, holistic, integrative and alternative" and improperly embedded in the academic category "science".

002. Main text:

Synopsis

In this two-part Naturocrit Podcast Episode 016 titled “The Cullen-Snyder Framework and AI-LLM Applications of That Framework,” I will present, detail, and apply – principally in Part 1 – an analytical and evaluative framework I’ve developed titled:

“The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom (v.1.0).”

The table of contents of this Part 1 is as follows:

the Cullen-Snyder Framework, Application #001 UM, Application #002 SCU, Application #003 UB with a comparison of Application #003 UB and my M.S. Capstone by way of that framework, a short bit on Bastyr and its 2025 condition of unsustainability, Application #004 CT Present Day Naturopathy and an accuracy check of that through a different AI-LLM than what was initially used for the application, Application #005 BC 2025 Naturopathy, and finally Part 1’s summary and conclusion.

In Part 2, I will cover:

past complaints and totalitarianism musings which includes applying the CSF to 2003 archived material, musing about Orwell’s 1984 and my life [really!], a new 2025 submission to the State of CT which includes the CSF and Application #004 CT Present Day Naturopathy, reflecting on 25 Years and an oath that made me vomit, AANMC emails’ patterns of opaque communication of naturopathy’s essential vitalism, the NUNM admissions pamphlet and school catalog from 1994-1996, and Part 2’s conclusion.

The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy

with Regard to Freedom (v.1.0) Created June 2025.

I was in need of a tool, or curious if I could create a tool, that would encompass my criticism of naturopathy and naturopathy’s larger societal effects.

I couldn’t find one.

So, in my often bespoke or personalized approach to life, I created one.

I was inspired by the Online Misinformation Engagement Framework of 2024 that I’d come across during a graduate research project by Geers et al. in Current Opinion in Psychology,

[Geers, M., Swire-Thompson, B., Lorenz-Spreen, P., Herzog, S. M., Kozyreva, A., & Hertwig, R. (2024). The Online Misinformation Engagement Framework. *Current Opinion in Psychology*, *55*, 101739. https://doi.org/10.1016/j.copsyc.2023.101739]

but I wanted to add something broader with aspects more fundamental or upstream from my usual ‘naturopathy is bogus and here’s why’ approach which usually centered around web-based materials anyway.

I wanted a part of the tool to justify why it is important to combat ‘the bogus’ in a macro or values sense.

So, I had a go at building one from ingredients I was familiar with.

I will refer to the resulting framework as the CSF, for Cullen-Snyder Framework.

Here’s the recipe: I combined ‘my critical epistemology / scientific skepticism’, the concept of ‘freedom for / positive freedom’ as entailed within the recent 2024 [oops, I say 2014 in the audio!] book by Tim Snyder “On Freedom”, and some A.I.-large language model tasking.

My gratitude for and acknowledgement of Tim Snyder’s material, as published in the book and employed in the CSF, is evident in that major attribution within its title.

It is not because he has either participated in this project, or endorsed it, and of course, he isn’t even aware of it.

Huh, ‘freedom?’, you may ask…

So, a hearty quote from the book is in order.

Snyder writes:

“Freedom is the value of values, because it is the condition in which all other values may be exercised [p. 53…] you were not born free. But neither were you born to be a vessel of lies. Your destiny is neither subjugation nor automation. You can evaluate, transform, and take responsibility. Declare yourself free. Then accommodate yourself to tender virtues and bruising facts, to friends and neighbors, to fellow citizens, but not to expectations or algorithms. Life can be much better than it seems to us now, as individuals and as citizens. We can become free [p. 234].”

With naturopathy, I found myself living within the lies of another, pawned by naturopaths' and their enablers' lies.

As Snyder writes in On Freedom:

"Factuality is a form of freedom. Factuality means telling the truth […] it means living in truth, rather than taking comfort from a big lie [p. 182]."

I found myself both financially and conceptually tyrannized, and particularly subjugated into debt slavery and possessing all the rights of a peasant in the Middle Ages.

That, in terms of how I relate to naturopathy and how it distorted my life, will always be.

Yet, I Sisyphus onward…

I resist.

Adelante.

I find the concept of factuality to be the bridge between my approach and Snyder's.

Because, of course, the means to factuality is science as a rigorous modern epistemic process of being self-testing and self-correcting, organized, and systematized.

Factuality is now a term within the Naturocrit logo, as:

"'factuality and freedom [in opposition to] deceit and sectarian capture' along with 'scientific skepticism [in opposition to] the naturalness fallacy' [oops, audio missing 'unquote].

In coupling with Snyder's concepts of freedom, I've inherently indicated that I've been greatly inspired and transformed by what has been publicly shared by Dr. Snyder.

I've leaned into the acts of evaluation, transformation, and taking responsibility.

Yet, to a large extent, even with my talk of all this deliberateness, certain accidents led to the creation of the CSF early in the summer of 2025.

There is my own background with the humanities, those interests, which led to me reading On Freedom in the months before.

There was me starting to experiment with the AI-LLM models through their free but limited versions because I'd created a new podcast logo with Microsoft Visio and I wanted so see what ChatGPT could do with putting some polish on it.

That polishing was impressive, and free!

Therefore, as just mentioned, the new 2025 Naturocrit logo has the text: Naturocrit, scientific skepticism, naturalness fallacy, factuality and freedom, deceit and sectarian capture.

Those word choices were the direct result of having the concerns of On Freedom in my mind in relation to naturopathy during the logo upgrade process.

With the graphic successfully done, I then started thinking about what generative and logic capabilities could be within these models for text towards similarly creating a polished tool and a robust reporting mechanism.

I'd never used ChatGPT or things like it before because I thought they'd suck.

But I was now open to trial in that text and logic sense.

The experiment was to have the models within the likes of ChatGPT and Perplexity create a detailed framework from both my own critical epistemology -- primarily using my podcast introduction elevator speech, oddly enough -- and Snyder's On Freedom.

Now, it is very likely that what was used for Snyder material was scraped by the AI-LLMs from online reviews, Snyder videos [e.g. at YouTube 2021-10-20], and various discussions.

Oddly enough, I did not and did not feel it was right to feed On Freedom into the model as something like a PDF and it is likely that the models are not allowed to implement the book in that way without permission.

Whether they do so anyway, is a question, perhaps.

It seems schools, even K-12, are very quickly incorporating student AI-LLM usage into their curricula, so it also seems likely another route to the models' exposure to the Snyder material is through academic usage.

Anyway, after a few trials, I got Perplexity to generate a framework I liked, which is the CSF v.1.0.

There is, honestly, one change I made upon review of that framework.

It may seem petty, but, within the implementation protocol area of the CSF, it wrote "dual axis assessment."

I changed axis to "sub-componentry."

I find axis to be too World War II in connotation.

Specifically, the task to Perplexity was:

"Using the title 'The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom' as [a] guide, create a framework to achieve the goals of that title from the two attached guiding documents."

The CSF goes like this, and this is the document that I have uploaded to archive.org:

"2025-06-16 – Authored by Rob Cullen.

The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom (v.1.0) [here it is at Substack] [here it is at archive.org].

Note: The Snyder aspect of this framework is drawn from the publication On Freedom (2024) and is not meant to portray involvement in any way by Tim Snyder whatsoever.

Overview

The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom synthesizes critical epistemology (Cullen) and political philosophy (Snyder) to assess naturopathy's societal impacts through dual lenses of scientific integrity and human liberty.

This interdisciplinary approach evaluates how naturopathic practices intersect with fundamental freedoms while maintaining analytical rigor.

Foundational Principles

1. **Epistemic-Social Interdependence**

Combines Cullen's concept of "epistemic conflation" (blending scientific and pseudoscientific claims) with Snyder's "factuality freedom" (access to truth as prerequisite for liberty).

Establishes that misrepresented knowledge systems inherently threaten freedom.

2. **Freedom as Active Construction**

Integrates Snyder's positive freedom ("freedom to" through institutional support) with Cullen's warning about institutional erosion from pseudoscience.

Positions authentic freedom as requiring both accurate information and structural safeguards.

Key Analytical Components

A. Naturopathy's Epistemic Profile (Cullen-Based)

- **Science Camouflage Index**: Measures proportion of science-exterior claims presented as science-based.
- **Institutional Legitimacy Score**: Assesses academic/professional recognition relative to evidentiary support.

B. Freedom Impact Matrix (Snyder-Based)

Evaluates effects on Snyder's five freedoms:

Freedom Dimension	Naturopathy Evaluation Criteria
Sovereignty	Patient autonomy vs. misinformation risks
Unpredictability	Treatment variability and evidence consistency
Mobility	Healthcare choices constrained/preserved
Factuality	Accuracy of disclosed information
Solidarity	Community health outcomes vs. individual claims

Implementation Protocol

1. **Dual Sub-Componentry Assessment**

   - *Epistemic Audit*: Map naturopathic claims using Cullen's knowledge-blending taxonomy
   - *Freedom Impact Analysis*: Apply Snyder's five freedoms through weighted metrics

2. **Institutional Evaluation**

Analyze how healthcare systems/policies:

   - Enable Snyder's "positive freedom" through science literacy
   - Counteract Cullen's "erosion vectors" of pseudoscientific infiltration

Synopsis

This framework provides a structured method to simultaneously evaluate medical claims' validity and their implications for societal freedom, operationalizing Snyder's philosophical constructs through Cullen's empirical critique."

[end of framework]

Though that archive.org upload doesn't indicate it, properly I believe the two best references that one would formally indicate as source material would be of course Snyder's book On Freedom and for my side of the material, both my M.S. capstone project and as I've said, the introduction to the podcast.

Now, otherwise, I haven't been that futzy about the language of the CSF line by line because the overall outline and workflow as operationalized priorities is good and the operative verbs are good.

That's what gets to a report that is well-structured and executed.

I'll now review 5 applications of the CSF.

5 Applications of the CSF

I decided to spread around the application of the CSF to sources of varied geography and recency.

So, there's the U.S., Australia, and Canada.

And now and then.

The material is what is presently available online, though the materials for the U.B. application is historical and at archive.org.

The application results were posted at the Naturocrit blog in July and August of 2025:

- #001 -- the University of Minnesota
- #002 -- Australia's Southern Cross University
- #003 -- the University of Bridgeport
- #004 -- Connecticut Representative Naturopathy
- #005 -- British Columbia 2025 Naturopathy

#001 – UM

This web page reflects, in my view, the worst kind of sectarian capture.

This is the post, which I will read in full.

[start of post]

“**The Cullen-Snyder Framework (v.1.0) Application #001 – University of Minnesota ND Ratte ‘Naturopathy’ Promotional Web Page**.

Here, the first application of the C-S Framework.

Pleasing!!!

001. The Source Documents:

I’ve used the long-standing“Naturopathy” page at the University of Minnesota attributed to contributor ND Paul Ratte, a 1997 NUNM grad.

Ironically, the heading for the page is “taking charge of your wellbeing.”

UM has had the page up with these very strong science categorization claims, in some version, since, according to Archive.org, 2009.

002. A Word on the Framework and Its Application:

The Framework is a fusion of my critical epistemology/scientific skepticism and Tim Snyder’s 'freedom to'/political philosophy.

The Framework version is 1.0.

The application is achieved through a task by way of ChatGPT, wherein the 2025-07 default NLP model set is asked to “apply the attached framework model docx to the attached pdf and generate a detailed report.”

In large part, my interest in using this method is to see if what is generated jibes with my knowledge of the sources.

Overall, I find the results tight and poignant.

[start of report]

003. The ‘Evaluation Report: University of Minnesota Document on Naturopathy’:

I. Epistemic Audit (Cullen-Based Evaluation).

1. Science Camouflage Index: Assessment: High [high is bad!].

The document frequently presents naturopathy as ‘science-based,’ citing randomized controlled trials (RCTs) and using scientific terminology (e.g., cardiology, immunology, pharmacology).

However, it blends these with non-scientific methods such as homeopathy, botanical medicine, and hydrotherapy, which lack broad consensus or empirical grounding in scientific communities.

Example: The integration of evidence-based concepts (RCTs for riboflavin) with therapies like homeopathy suggests epistemic conflation, a hallmark of ‘science camouflage.’

2. Institutional Legitimacy Score: Assessment: Moderate to Low [low is bad!].

The document references training comparable to conventional medical education, which lends an air of legitimacy.

Yet the actual evidentiary support for many core modalities (e.g., treating “the healing power of nature” as a guiding principle) remains limited or anecdotal.

The academic tone obscures the lack of consensus or regulatory parity with MD or DO credentials.

II. Freedom Impact Matrix (Snyder-Based Evaluation)

This is a table of three columns: freedom dimension, evaluation, and rationale.

Freedom Dimension	Evaluation	Rationale

Sovereignty	⚠️ Mixed	Patient autonomy is celebrated through personalized treatments. However, misinformation risk arises when unproven treatments are presented as effective, potentially undermining informed consent.
Unpredictability	⚠️ Compromised	The individualized nature of care creates treatment inconsistency. This variability reduces predictability of outcomes across patients.
Mobility	✅ Preserved [I disagree, see my comments]	Patients retain freedom to choose or reject naturopathic care. The document acknowledges collaboration with conventional medicine.
Factuality	❌ Threatened	The document interweaves validated and speculative claims. Factuality, defined by access to accurate and verifiable truth, is undermined by epistemic blending.
Solidarity	⚠️ Ambiguous	Community health might suffer if unverified treatments are adopted widely. However, attention to patient-centered care may promote subjective well-being.

III. Institutional Evaluation

Support for Positive Freedom:

- The emphasis on education, long consultations, and individualized plans contributes to empowerment and agency, aligning with Snyder's vision of "freedom to" via institutional support.
- However, these freedoms are built on a foundation partially compromised by pseudoscience, which weakens long-term structural integrity.

Counteraction of Erosion Vectors:

- There is little explicit safeguarding against epistemic erosion.
- The coexistence of evidence-based and non-evidence-based methods without critical distinction opens the door to pseudoscientific infiltration.
- Institutional authority (University affiliation) is used to legitimize less rigorous claims, exacerbating erosion of trust in academic/scientific standards.

IV. Conclusion & Recommendations

Conclusion:

- The University of Minnesota's publication on naturopathy fails key benchmarks of epistemic integrity while maintaining a surface-level alignment with individual freedom values.
- The educational setting lends credibility to methodologies that often escape rigorous validation, posing risks to both factuality and scientific legitimacy.

Recommendations:

- Disaggregate scientific from traditional/empirical methods—clearly label which claims are supported by RCTs and which are experiential or theoretical [see my comments].

- Develop institutional safeguards that ensure all educational health content meets minimal standards of epistemic transparency.
- Empower patient choice by improving factual clarity in all promotional or educational materials, especially in university contexts.'

[end of report]

004. My Comments on the Report:

Variability is mentioned as a draw-back under unpredictability, but mobility is highly threatened too in the sense of continuity of care for the individual patient who needs to pass-off responsibility for their care, or even basic understanding of their care, to another practitioner or facility.

More broadly, since mobility is a life-opportunity and financial improvement opportunity emphasis in On Freedom, spending one's money on expensive medically erroneous misadventures seems captivating as opposed to creating mobility opportunities.

Regarding "experiential or theoretical" within the recommendations section, the use of theory therein may be too pedestrian like when the man or woman on the street says 'evolution is only a theory.'

Speculative is the better word, which is actually within the report at a different area.

Needless to say, the UM page results by way of the Framework application are, to sum up with one word: atrocious.

One is not 'taking charge' of one's wellbeing if one's freedom is inherently undermined.

005. The University of Minnesota is, supposedly, a top-tier research university:

And here it is stating science subset naturopathy subset homeopathy-vitalism-supernaturalism and kind.

It is quite easy to be better than that without trashing both scientific integrity and freedom of belief."

[end of post]

#002 – SCU

More sectarian capture.

Here's the post in full:

[start of post]

"**The Cullen-Snyder Framework (v.1.0) Application #002 – Australia's Southern Cross University's Alluring Naturopathy Web Pages.**

Here, the second application of the C-S Framework:

001. The Source Documents:

I've used seven web pages at Australia's Southern Cross University [accessed 2025-07-18]:

- "Diploma of Health"
- "Master of Advanced Naturopathic Medicine"
- "Study Naturopathic Medicine"
- "Master of Naturopathic Medicine"
- "About Us"
- "The Science of Feeling Good: Southern Cross University Delivers a New Era for Naturopathic Medicine"
- "Study at the National Centre for Naturopathic Medicine"

The transcripts of embedded videos were included.

These pages are roughly present in terms of preservation at Archive.org since, minimally, 2023.

According to a Perplexity search, the funding of the SCU NCNM derives from private philanthropy, federal and state government research grants, industry, competitive research funding, and community financial contributions.

The pages were combined into a single PDF of 122 pages that was cleaned up in terms of ancillary outlinkings or hypertext referral language to ‘like’ programs at the University to reduce dilution.

Now, what’s fascinating about the seven pages, up front, is the very strong science labeling and equating.

There is a huge amount of health science subset ‘naturopathy - exercise science - biomedical science - psychological science - evidence-based science’.

Particularly, there's the document / web page titled “The Science of Feeling Good: Southern Cross University Delivers a New Era for Naturopathic Medicine” featuring, amongst others, ND Wardle.

Nowhere in these pages is there “vitalism” as an explicit, informative, respectful, necessary disclosure in terms of naturopathy’s fundamentals, or a warning that such is science-ejected.

It is all coded and camouflaged.

“Wardle” occurs at least eight times in the collection as he is the NCNM director, and, of course, it is his textbook that explicitly states that naturopathy is based on vitalism [from some entity’s upload]:

“Vis medicatrix naturae sees the role of the practitioner as finding the cause (tolle causum) [sic, 'causam'] of the disturbance of vital force.

The practitioner must then do no harm (primum non nocere) by using gentle, safe and non-invasive treatments from nature to restore the vital force, and to use preventative medicine by teaching (docere - doctor as teacher) the principles of good health to treat the whole person in body, mind and spirit.

The above six principles rest upon these two essential tenets of the naturopathic understanding of health: vitalism and holism.

Vitalism.

A fundamental belief of naturopathy is that ill health begins with a loss of vitality.

Health is positive vitality and not just an absence of medical findings of disease.

Health is restored by raising the vitality of the patient, which initiates the regenerative capacity for self-healing.

The vital force is diminished by a range of physical, mental, emotional, spiritual and environmental factors [p. 2].”

[Sidebar:

That 2014 Wardle book, authored by Sarris and Wardle and published by Elsevier Australia, “Clinical Naturopathy: An Evidence-based Guide to Practice - 2nd Edition”, is actually hosted by India’s “Naturopathy Registration Board” which is the government of India at nrb.net.in.

And we’re told in its forward, by North American ND Pam Snider who helped develop the North American naturopathy principles, and now, apparently also those of India in terms of adoption:

“The tenets of the healing process […] these tenets [such as vitalism and supernaturalism] are increasingly supported by a wealth of scientific evidence [p. vii].”

Close sidebar.]

This is all the while SCU offers a 'Bachelor of Health Science (Health and Lifestyle) subset naturopathy' as mentioned at SCU in “Naturopathic Centre Makes Significant Progress Despite 2021 Headwinds” which is dated 2021-12-16 and attributed to ND Wardle.

Within that web document, Wardle tells us:

“Through rigorous research, we continue to strengthen the evidence base for naturopathic medicine […] we worked with the World Naturopathic Federation to conduct a health technology assessment on naturopathy – the largest focused body of work on the naturopathic evidence base to date.”

Yet, within that HTA up at the World Naturopathic Federation, naturopathy is stated as based

on:

"Vitalism (an innate intelligence of living organisms) […and includes] homeopathy" [p. ix]."

The SCU compilation used for this application does not mention either naturopathy's centerpieces of homeopathy or iridology.

Oh, what a tangled web…

002. A Word on the Framework and Its Application:

The Framework is a fusion of my critical epistemology/scientific skepticism and Tim Snyder's 'freedom to'/political philosophy.

The Framework version used is 1.0.

The application is achieved through a task by way of ChatGPT, wherein the 2025-07 default NLP model set is asked to "apply the attached framework model docx to the attached pdf and generate a detailed report."

In large part, my interest in using this method is to see if what is generated jibes with my knowledge of the sources.

Overall, I find the results tight.

[start of report]

003. The Evaluation Report:

"Evaluative Report: Southern Cross University's Naturopathy Programs (2025) through the Cullen-Snyder Framework:

I. Overview

Southern Cross University (SCU) offers a suite of programs in naturopathy:

- Diploma of Health (Naturopathic Studies Specialization)
- Master of Advanced Naturopathic Medicine
- Master of Naturopathic Medicine

These are evaluated below using the Cullen-Snyder Framework, which assesses epistemic integrity and freedom-related consequences of naturopathic education and practice.

II. Epistemic Profile (Cullen-Based)

A. Science Camouflage Index

Assessment: High

- Terms like "biochemistry," "anatomy and physiology," "evidence-based," and "clinical reasoning" are prominently used, which aligns with scientific terminology.
- However, these are interwoven with references to "naturopathic principles," "philosophical foundations," "healing power of nature," and "botanical medicine" - which have limited empirical verification in mainstream science.

Conclusion: SCU's naturopathy programs use science-camouflaging language, blending biomedical vocabulary with pseudoscientific or traditional constructs.

B. Institutional Legitimacy Score

Assessment: Moderate to High

- The programs are hosted at a nationally accredited university (SCU), and degrees are integrated into official pathways (e.g., Bachelor-to-Master progression).
- Yet, the recognition is limited to naturopathic and complementary medicine associations, not by national medical regulatory bodies (e.g., AHPRA for medical practice in Australia).

Conclusion: Institutional legitimacy is bolstered by academic infrastructure, but weakens in relation to broader healthcare evidence standards.

III. Freedom Impact Matrix (Snyder-Based)

This a table of two columns: freedom dimension and assessment & commentary.

Freedom Dimension	Assessment & Commentary
Sovereignty	✦ Ambiguous: Programs promote autonomy in health choices but often without critically assessing the quality of information provided to students or future clients.
Unpredictability	✦ High Risk: Treatment variability is intrinsic to individualized naturopathic care; however, absence of uniform standards may increase health unpredictability.
Mobility	✦ Moderate: These degrees are pathways to specific careers, but not recognized in conventional clinical practice; therefore, career mobility is limited outside CAM fields.
Factuality	✦ Low: Blending of traditional belief systems with scientific terminology compromises access to truthful, critically verified health knowledge.
Solidarity	✦ Mixed: Programs emphasize integrative health and community wellness, but the non-mainstream nature of the training may isolate graduates from the broader health community.

IV. Implementation Protocol Evaluation

A. Epistemic Audit

- SCU's curriculum exhibits epistemic conflation, presenting traditional and scientific modalities side- by-side without adequate critical delineation.
- "Evidence-based practice" is emphasized, yet applied to modalities not supported by robust clinical trials (e.g., "Food as Medicine," "Clinical Hypnosis," and "Botanical Medicine").

B. Freedom Impact Analysis

Students may believe they are being trained scientifically, while in fact being exposed to a hybrid model that includes non-falsifiable systems of thought.

This shapes both consumer and practitioner freedom by embedding epistemic opacity in health education and practice.

C. Institutional Evaluation

- SCU's National Centre for Naturopathic Medicine contributes to professional identity but risks normalizing pseudoscience within university structures.
- The curriculum does not appear to contain safeguards (such as critical thinking modules focused on evaluating alternative medicine claims) to counteract Cullen's "erosion vectors".

V. Summary of Findings

This is a table of three columns: component, rating, and summary.

Component	Rating	Summary
Science Camouflage	🔴 High	Scientific terms are leveraged to lend legitimacy to unverified methods.
Institutional Legitimacy	🟡 Moderate	Strong academic placement but weak recognition by mainstream health authorities.

Factuality Freedom	🔴 Low	Blended epistemologies obscure access to truth, undermining informed freedom.
Positive Freedom	🟡 Moderate	Structural access to education is high, but epistemic quality control is lacking.
Solidarity	🟠 Mixed	Emphasis on community health exists but is siloed from evidence-based frameworks.

VI. Concluding Remarks

The SCU naturopathic programs embody a paradox of professionalization and epistemic ambiguity.

While institutionalized and marketed as “evidence-based,” these programs blur the line between science and tradition, ultimately undermining Snyderian “freedom to” act on truth and Cullen’s call for knowledge integrity.

To align more fully with freedom-affirming education and responsible epistemic practice, the following reforms are recommended:

- Integrate critical thinking modules specifically focused on evaluating CAM claims.
- Require transparent epistemic disclaimers distinguishing evidence-supported methods from traditional or philosophical elements.
- Ensure curricular oversight by interdisciplinary panels, including medical ethicists and philosophers of science.’

[end of report]

004. My Comments on the Report:

So, generally, I kind of cringe when the vitalism and the supernaturalism that is at the heart of the naturopathic principles are not mentioned by a Report.

This is the second time, as that happened within the first Report/application, too.

Yet, somehow, though wishy-washy in many areas, the conclusion is something I can stand behind wholeheartedly as the parameters of the Framework are, basically, tripped as in activated -- not tripped up!

It even catches the ‘own-private-Idaho’ sectarian nature of naturopathy, broadly.

How the Report handles unpredictability is an issue, as it is a positive virtue within Snyder’s model yet such is not a positive within healthcare in terms of collective, verified, rigorously derived knowledge.

It gets unpredictability right in terms of healthcare risk, most importantly.

In a large sense, then, it may be interpreting unpredictability here as deviance.

I seriously love the determinations:

“Students may believe they are being trained scientifically, while in fact being exposed to a hybrid model that includes non-falsifiable systems of thought. This shapes both consumer and practitioner freedom by embedding epistemic opacity in health education and practice […] SCU’s National Centre for Naturopathic Medicine contributes to professional identity but risks normalizing pseudoscience within university structures.”

Oddly enough, the recommendations echo my call to reevaluate naturopathy that I produced within my Capstone.

005. At QS World University Rankings:

SCU is ranked presently at 638 with an overall score of 27.1.”

[end of post]

#003 – UB

This school closed but is my alma mater and the materials are historical -- historical sectarian capture with lifelong consequences.

Here's the post in full:

[start of post]

"**The Cullen-Snyder Framework (v.1.0) Application #003 – University of Bridgeport College of Naturopathic Medicine Curriculum and Materials 1997-2004.**

Here, the third application of the C-S Framework:

001. The Source Documents:

This is a bunch of stuff totaling 111 pages as a single PDF that I titled "Connecticut Archival Naturopathy at UB - 1997, 1998, 2000, 2004."

I include each source at Archive.org to accommodate replication.

The scanned documents were pared down.

The perpetual [Archive.org saved] list:

"Pages 1-4 [this]Table of Contents; Pages 5-33 Scanned "1997-1998 UB Catalog"; Page 34 1998 web page - "Course Description"; Pages 35-37 1998 web page - "Basic Sciences"; Pages 38-42 1998 web page - "Clinical Sciences"; Pages 43-46 1998 web page - "Naturopathic Practice / Organ Systems"; Pages 47-49 1998 web page - "Physical Medicine"; Pages 50-51 1998 web page - "Clinical Education"; Pages 52-53 1998 web page - "Botanical Medicine"; Pages 54-55 1998 web page - "Homeopathic Medicine"; Pages 56-57 1998 web page - "Naturopathic Principles and Practice"; Pages 58-59 1998 web page - "Psychology"; Page 60 1998 web page - "Clinical Nutrition"; Pages 61-62 1998 web page - "Naturopathic Obstetrics"; Pages 63-64 1998 web page - "Oriental Medicine"; Page 65 1998 web page - "Research"; Page 66 1998 web page - "Questions"; Pages 67-100 Scanned "2000-2001 UB College of Naturopathic Medicine Catalog"; Page 101 2004 web page - "College of Naturopathic Medicine About UB"; Page 102 2004 web page - "College of Naturopathic Medicine Accreditation"; Pages 103-104 2004 web page - "College of Naturopathic Medicine Homepage"; Page 105 2004 web page - "Today's Naturopathic Physician"; Page 106 2004 web page - "Guiding Principle #1"; Page 107 2004 web page - "Guiding Principle #2"; Page 108 2004 web page - "Guiding Principle #3"; Page 109 2004 web page - "Guiding Principle #4"; Page 110 2004 web page - "Guiding Principle #5"; Page 111 2004 web page - "Guiding Principle #6".

002. A Word on the Framework and Its Application:

The Framework is a fusion of my critical epistemology/scientific skepticism and Tim Snyder's 'freedom to'/political philosophy.

The Framework version used is 1.0.

The application is achieved through a task by way of ChatGPT, wherein the 2025-07 default NLP model set is asked to "apply the attached framework model docx to the attached pdf and generate a detailed report."

This time I specified that the report include itemized naturopathy science categorizations and itemized naturopathy contents that are not scientifically supported such as vitalism and homeopathy.

In large part, my interest in using this method is to see if what is generated jibes with my knowledge of the sources.

Overall, I find the results robust and poignant.

[start of report]

003. The Evaluative Report:

"Here is a detailed report applying the Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom to 'the University of Bridgeport College of Naturopathic Medicine curriculum and materials (from the 1997–2004 archives)'.

I. Epistemic Audit (Cullen-Based Analysis)

1. Science Camouflage Index

This metric evaluates how extensively non-scientific or pseudoscientific practices are framed using scientific language or embedded alongside scientific content.

Category	Description	Examples from UB Curriculum	Index Score (0–5)
Mixed Scientific and Pseudoscientific Claims	Scientific terms (e.g., physiology, pathology) are co-listed with non-empirical systems	Homeopathy, Vis Medicatrix Naturae, Botanical Medicine, Naturopathic Manipulative Therapy appear beside Clinical Nutrition and Pathology	4.5
Pseudoscience Framed in Scientific Language	Vague metaphysical concepts are cloaked in medical phrasing	Phrases like “inherent self-healing process,” “intelligent vital force,” “ordered and intelligent healing”	5.0
Conflation of Traditional with Scientific	Oriental Medicine, Hydrotherapy, and Homeopathy are described as both empirical and scientific	Described as “modern and traditional, scientific and empirical methods”	4.5

Composite Science Camouflage Index Score: 4.7 / 5

2. Institutional Legitimacy Score

This reflects the extent to which academic/professional legitimacy is claimed and presented despite low empirical support.

Criteria	Evidence from UB Materials	Evaluation
Claimed Professional Status	Curriculum claims ND as “primary health care” and “portal of entry”	Overstates clinical equivalence to MDs
Credentialed Structure	4-year doctoral program, structured around clinical/lab sciences	Emulates medical school format
Scientific Accreditation Claims	Uses terms like "national professional educational standards" and mentions Council on Naturopathic Medical Education	Not recognized by mainstream medical institutions

Institutional Legitimacy Score: 2 / 5

II. Itemized Science-Based and Non-Science-Based Content

A. Science-Based Curriculum Elements

Category	Courses	Notes
Basic Sciences	Anatomy I & II, Physiology I & II, Biochemistry, Histology, Embryology	Standard medical sciences
Clinical Sciences	Pathology I & II, Diagnostic Imaging, Immunology, Pharmacology I & II, Public Health, Emergency	Empirically grounded

	Procedures	
Clinical Nutrition	Nutrition I & II	Scientific basis depending on content
Microbiology & Lab Diagnosis	Microbiology, Lab Diagnosis I & II	Accepted scientific foundations

B. Non-Scientific or Pseudoscientific Curriculum Elements

Category	Courses/Content	Reason for Classification
Vitalism	“Vis Medicatrix Naturae” (The Healing Power of Nature)	Based on metaphysical assumptions; no empirical mechanism
Homeopathy	Homeopathy I, II, III + 144 elective hours	Lacks scientific plausibility; widely discredited
Naturopathic Manipulative Therapy	Manipulative Therapy I & II	Based on alternative theories lacking RCT validation
Oriental Medicine	72 hours on Traditional Chinese Medicine	Largely untestable diagnostic framework (Qi, meridians)
Minor Surgery (Naturopathic Framing)	Elective courses only	Techniques valid, but context/practice setting often lacking regulatory oversight
Naturopathic Obstetrics	Course + electives	Concern due to low empirical support for natural childbirth under naturopathic care alone
Botanical Medicine	Botanical Medicine I & II + electives	Mixed evidence; variable standardization and dosage control
Medical Philosophy & Spiritual Factors	Courses on “Physician Heal Thyself,” “Doctor as Teacher,” spiritual health development	Not scientific; philosophical or personal belief systems

III. Freedom Impact Matrix (Snyder-Based Analysis)

Freedom Dimension	Impact of Naturopathy at UB	Score (–2 to +2)
Sovereignty	Encourages autonomy, but informed consent is compromised due to misinformation (e.g., homeopathy, vitalism)	–1
Unpredictability	High variability in therapeutic outcomes; low reproducibility for non-	–2

	scientific methods	
Mobility	Expands healthcare options, though legal recognition varies by state; potential risks if patients forgo standard care	0
Factuality	Significant epistemic conflation obscures truth and undermines informed choice	–2
Solidarity	May undermine public trust in healthcare and herd-based interventions like vaccination	–1

Freedom Impact Summary: Overall negative impact on Snyder's freedom dimensions, primarily due to factual ambiguity and institutional undermining of science-based norms.

IV. Institutional Evaluation (Freedom & Scientific Integrity)

Science Literacy and Positive Freedom

- Obstruction: By introducing students to pseudoscience under the guise of scientific training, the institution may erode public understanding of evidence-based healthcare.

Erosion Vectors (per Cullen)

- Pseudoscientific Infiltration: The institutional embedding of concepts like vitalism, homeopathy, and energy medicine erodes scientific norms and blurs lines of academic legitimacy.

Conclusion and Recommendations

The University of Bridgeport College of Naturopathic Medicine presents a blended epistemology where legitimate biomedical training is extensively interwoven with pseudoscientific and metaphysical ideologies.

While the curriculum includes substantial coursework in anatomy, pathology, and diagnosis, it also devotes hundreds of hours to practices that lack scientific validation.

Key Findings

- High Science Camouflage Index (4.7): Pseudoscience is deeply embedded within a scientific structure.
- Low Institutional Legitimacy Score (2): Framed as scientific, but lacking in external professional and academic validation.
- Negative Freedom Impact: Primarily in factuality, unpredictability [see my comments], and sovereignty.

Recommendations

- Separate scientific from non-scientific coursework in course catalogs and curricula.
- Require disclaimers where evidence is lacking.
- Increase focus on critical thinking and evidence appraisal.
- Reassess inclusion of courses that do not meet scientific thresholds."

[end of report]

004. My Comments on the Report:

Unpredictability, again, is not well managed by the model's processes.

High amounts of unpredictability within Snyder's model, as regards good values being assembled in varied ways due to an individual's preferences, is wanted.

Of course, not so in healthcare in terms of the knowledge processes and parameters, and particularly as regards the values that are expected.

So, such is labeled by the model as a negative, which is right, yet, I don't think the distinction or the complete appreciation of the Snyderian sense is occurring.

But, besides that, overall, the findings are spot-on.

005. A follow-up question to Perplexity using the above report [quite disturbing]:

[start of follow-up question]

005.a. The Question:

"Are there any similar examples in the United States to the legislated permission to commit fraud and deceit as happens presently in the State of Connecticut with naturopathy as entailed in the attached docx report?"

[And the attached report was the ChatGPT Assessment #003.]

005.b. The Answer:

"Legislated Permission for Naturopathic Practices and Fraud in the U.S.

Context from Connecticut

The University of Bridgeport College of Naturopathic Medicine curriculum, as explored in your attached report, highlights a unique case in Connecticut where:

- Naturopathy is legally sanctioned despite widespread inclusion of pseudoscientific courses (e.g., homeopathy, vitalism).
- There is a high degree of "science camouflage," where unscientific practices are presented alongside (and indistinguishable from) legitimate scientific medical content.
- Regulatory or legislative frameworks permit the licensing and promotion of modalities widely recognized as lacking in empirical scientific foundation.

The report frames this as "legislated permission to commit fraud and deceit," due to the legal allowance of health professionals to practice and market therapies not supported by credible scientific evidence, with significant public health consequences.

Are There Analogous Situations in Other U.S. States?

1. State Licensure and Regulation of Naturopathy

- Licensure & Protection: 26 U.S. jurisdictions (states plus DC, Puerto Rico, US Virgin Islands) currently license or regulate naturopathic doctors. These legislative acts provide ND practitioners with legal and professional standing similar to that in Connecticut, regardless of the pseudoscientific content often present in accredited naturopathic curricula.
- Scope of Practice: In many of these states, naturopaths are granted broad scopes, sometimes including authority for minor surgery, prescription rights, and primary care responsibilities, enabling practices like homeopathy and vitalism under official endorsement.
- Legislative Alchemy [Go Jann!]: The process by which these permissions are secured has been termed "legislative alchemy" - where lobbying convinces lawmakers to treat alternative therapies as legitimate healthcare despite overwhelming scientific criticism.

2. Statutory Exemptions and Professional Boards

- In numerous states, state regulatory boards exist that purport to oversee NDs' professional behavior but set the standard of care according to the norms of naturopathy, not conventional evidence-based medicine. This legal structure effectively protects practices that would otherwise be considered fraudulent or deceptive in standard medical contexts.
- For example, regulations in Pennsylvania and California enumerate unprofessional conduct (including fraud), but these definitions are interpreted within the alternative standards of naturopathy, not evidence-based medicine, allowing many pseudoscientific claims to flourish under legal sanction.

3. Federal and State Responses

- Fraud Enforcement: Actual legal action against naturopathic fraud generally only occurs in cases of clear financial impropriety (improper billing, insurance fraud), rather than the fraudulent promotion of pseudoscientific methods per se. For instance, in Connecticut, a naturopath and clinic owner paid $400,000 to settle allegations of improper Medicare/Medicaid billing, but not for practicing or promoting unscientific therapies.
- Legal Loopholes: As long as a treatment regime is sanctioned by the naturopathic board and/or state statutes, the underlying scientific validity is rarely subject to fraud prosecution—even where widely regarded as pseudoscientific.

Comparative Overview

Note: In all licensing states, as in Connecticut, pseudoscientific modalities embedded within accredited ND programs are, in practice, legally permissible so long as they conform to their profession's own standards.

Conclusion

Connecticut's situation - where legislative structures enable licensed practice of fundamentally unscientific health care - is not unique within the U.S. Similar legal frameworks exist in at least 26 jurisdictions, including large states such as California, Oregon, and Washington.

These laws provide broad professional protection to naturopaths, effectively indemnifying the legally sanctioned promotion and use of pseudoscientific methods, as long as they fall within the state's defined ND scope of practice.

While legal action may occur for blatant financial fraud, there is no precedent for prosecution - or legislative reversal - based solely on the promotion of unscientific therapies within licensed naturopathic practice.

In effect, many states have codified exemptions for what would otherwise be considered medical fraud or consumer deception in conventional healthcare."

[end of follow-up question]

005.c. My response:

Wow, tragically...wow.

006. Personally:

This all occurred in my life through Title IV at this school from 1998-2002.

The school within UB was closed, but the nonsense continues at naturopathy programs with such categorically misleading names as National University of Health Sciences and Sonoran University of Health Sciences here in the U.S."

[end of post]

A Perplexity Comparison of My M.S. Capstone and Application #003.

I'd just mentioned for Application #002 that many of the suggested remedies reminded me of my Capstone project for my M.S. in 2021.

I decided to run a Perplexity task comparing the Application #003 of UB to that Capstone in terms of similarity.

Now, I'll always be grateful to Excelsior University for allowing me, for the Capstone, to create an issue-and-remedy kind of white paper document that was focused on a topic I'm very passionate about.

As I've said in the past, that process as instructed was very rubric-bound.

Incidentally, one way of testing whether or not I wrote that capstone, using today's resources in 2025, is to get feedback on it from the AI-LLM offerings out there.

And they give lots of advice on at least several of my poor word choices and judgmental phrasings.

I guess that kind of unassisted student composition process is gone forever, since, as I mentioned, I'm amazed at how much AI-LLM adoption is being written about in as occurring

in the K-12 and further up education realms.

I'm 55 years old and yet just merely the self-written aspect of that 2021 piece kind of makes me feel, independent of my age, like a fossil.

The task to Perplexity was:

"Be detailed about the similarities in the contents and recommendations that are offered when comparing the attached Capstone docx and the attached Application pdf."

The answer was:

"Both the Capstone Project (focused on Bastyr University's Center for Natural Health) and the Cullen-Snyder Framework Application (evaluating University of Bridgeport's College of Naturopathic Medicine) conduct in-depth critiques of naturopathic education and practice, exposing how pseudoscientific content is embedded within institutions under the guise of evidence-based medicine.

Both documents highlight systemic issues in how "science camouflage" is used to legitimize epistemically unwarranted modalities and offer comparable recommendations for remedying these [oops, I say 'those' in the audio] issues.

Similarities in Content

Both analyses detail the **pseudoscientific inclusion** and labeling practices in naturopathic programs:

- **Science Camouflage / False Science Categorization:** Each document identifies how practices such as homeopathy, vitalism, and medical astrology are misrepresented as "science-based" or embedded alongside legitimate biomedical training.
- **Curricular Blending of Pseudoscience and Science:** Both schools - Bastyr and UB - are described as offering substantial hours of coursework in anatomy, pathology, and diagnostics, interwoven with extensive material in therapies lacking empirical support (e.g., homeopathy, craniosacral therapy, astrology, supplements, energy medicine).
- **Institutional Legitimacy & Accreditation Issues:** Both documents criticize accreditors (e.g., CNME) for rubber-stamping programs that blend unverified modalities into their science-based coursework, resulting in misleading public and professional assurances.
- **Regulatory and Legislative Protections:** Both show how licensure and regulatory bodies enable and protect these practices not on scientific merit, but by professional norms defined within naturopathy itself.
- **Impact on Stakeholders:** Each paper maps how vulnerable patients, students, public funding, and academic standards are negatively affected by pseudoscientific infiltration and regulatory failures.

Similarities in Recommendations

The recommendations made in both documents converge on several key points:

- **Separation or Clear Labeling:** Both recommend that curricula clearly distinguish and/or separate scientifically validated content from non-scientific courses, with explicit disclaimers wherever scientific evidence is lacking, to prevent misleading students and the public.
- **Critical Thinking and Evidence Appraisal:** A call is made for increased curricular emphasis on epistemology, critical thinking, and rigorous evidence appraisal as a remedy to gullibility and epistemic laxity.
- **Audit and Restructuring:** Both advocate for comprehensive audits (e.g., a "Flexner Report 2" for contemporary programs) by impartial scientific bodies, recommending broad restructuring of the curriculum, clinical activities, and

institutional assurances to align with standards of evidence-based healthcare.

- **Protect Public Funding and Patients:** Both stress that public resources, such as Medicaid, should only be used for treatments meeting modern performance and evidence benchmarks, and advocate for the exclusion of unscientific therapies from reimbursement and practice.
- **Accountability and Professional Ethics:** A common recommendation is to strengthen accountability measures for educators, accreditors, and practitioners to enforce authentic scientific and professional ethical standards - countering science fakery and academic fabulism.

Comparative Table

Theme	Capstone Project (Bastyr)	Application PDF (UB)
Science Camouflage	False science categorizations, vitalism, homeopathy labeled “science-based”	High science camouflage index, pseudoscience integrated with science
Stakeholder Harms	Vulnerable patients, students, public purse, accreditation, literature polluted	Negative freedom impact, erosion vectors, loss of academic legitimacy
Accreditation Critique	Accrediting bodies permit blending of science and pseudoscience; lack of auditing	Institutional legitimacy is low due to lack of external validation
Recommendations	Require separation, disclaimers, critical thinking, audits, ethics enforcement	Separate courses, require disclaimers, more critical thinking, reassess curriculum
Audit Proposal	Flexner Report 2 - impartial, multidisciplinary curriculum audit	Calls for similar robust external assessment fielded by skeptics and scientists

Conclusion

Both documents provide robust, evidence-driven critiques of the strategic blending of pseudoscientific and scientific material in naturopathic education, identify similar systemic harms, and converged on nearly identical remedies: curricular reform to ensure clarity and scientific legitimacy, structural audits of institutions, safeguarding of public resources, and robust enforcement of critical thinking and ethical standards in healthcare education and practice.”

While I’m on the Topic of Bastyr

I’ll wedge this little bit in between Application #003 and #004 due to current events surrounding Bastyr, since BU goes way back in terms of false inducements I experienced as it was a member of the AANP Alliance in the mid-1990s that was promising ‘science not a belief system’ concerning naturopathy.

This bit is about the unsustainable and BU.

One can argue that the worldview, the knowledge scaffolding, the belief-science unjustifiable jumble or ambiguation that is offered by Bastyr - the disoriented esotericism as I term it in my capstone about Bastyr - is unsustainable.

And I’ll lift such language as currently expressed in a press release of August 2025:

"Bastyr University is a nonprofit, private university offering doctoral, graduate, and undergraduate degrees with a multidisciplinary curriculum in science-based natural health and medicine. Recognized globally for its rigorous curriculum and strong research, Bastyr University has campuses in Kenmore, Washington, and San Diego, California, and offers online graduate degrees. Bastyr University faculty educate future leaders in the natural health arts and sciences, with an emphasis on integrating mind, body, spirit, and nature."

I posed to Perplexity this question:

“Are there concerns with the statement […] when, particularly, the ‘nature’ or ‘healing power of nature’ aspect of ‘natural health and medicine’ is science-ejected vitalism presented in a coded manner?”

The answer, and at least half the sourcing was from naturopathy proponentry online resources:

“There are substantive concerns with the statement about Bastyr University, particularly regarding the invocation of ‘nature’ or the ‘healing power of nature’ in a science-based context. While the university describes itself as offering a rigorous, multidisciplinary, and science-based curriculum in natural health and medicine, a core principle taught and promoted - often called ‘vis medicatrix naturae’ or the body's inherent healing power [actually written into Bastyr’s badge or logo and NUNM’s in the 1990s {both checked}] - originates in vitalism, a metaphysical worldview that is largely rejected by mainstream science […] while contemporary naturopathic practitioners, including those at Bastyr, may avoid explicit references to mystical forces [and by the way, I labeled naturopathy in my deposition ‘cultic mystical weirdness’], their interpretation of ‘healing power of nature’ still operates outside the framework of scientifically testable and falsifiable mechanisms. Critics argue that terms like ‘nature’ or ‘vital force’ are often deployed in a coded way to introduce non-scientific, vitalistic beliefs while retaining the appearance of scientific legitimacy […] Bastyr and similar institutions have been strongly criticized for presenting pseudoscientific concepts such as homeopathy, energy medicine, and unscientific naturopathic modalities as part of a ‘science-based’ curriculum. Faculty and curricula at Bastyr draw on both evidence-based and unscientific traditions, sometimes treating both as equally valid approaches, undermining their claim to scientific rigor […] using ‘healing power of nature’ or ‘integration of mind, body, spirit, and nature’ without scientific grounding essentially recycles vitalistic philosophy in a modern guise, potentially misleading students and the public about the scientific legitimacy of these ideas […] accredited scientific and academic communities generally do not accept the fundamental tenets of vitalism, and thus view such framing as either misleading or fundamentally at odds with a science-based healthcare education.”

Ouch.

But, let’s talk money because that statement was pulled from the press release titled "Bastyr University Hires Chief Administrative Officer Randy Frisch, PhD, Esq. to Lead Turnaround Effort."

I tasked Perplexity with telling me about Bastyr’s financial situation.

The answer included:

“Bastyr University is currently facing severe financial difficulties, including a significant budget shortfall and accreditation concerns, which have forced the institution to list its main Kenmore, Washington campus for sale as a last resort to stabilize finances and ensure its survival […] Bastyr’s situation exemplifies the deep financial strain faced by some private universities amid changing educational demand and rising operational costs.”

So, doubly unsustainable.

It should be noted, too, that BU has appointed founding president Pizzorno, who left that position 25 years ago, as interim president.

The BU page titled “Bastyr University Founding President Joseph E. Pizzorno, ND Returns to Lead Natural Health Arts and Science Institution into New Era”, dated July 2025, states:

“Bastyr University is struggling through some problems that affect its health, and in

partnership with the board, cabinet, faculty, and staff, I will work to heal the university and restore it to a place of enduring wellness."

Ah, the wellness of the naturopathillogical.

#004 – CT Overall Present-Day

Here we go, live and local, because this is the state where I live and these are my fellow citizens.

Sometimes Connecticut, when things are rough an being presented either cynically or rather ironically, is nicknamed Corrupticut which is reflected after many scandals by way of a New York Times March 2003 article.

Here's the post in full:

[start of post]

The Cullen-Snyder Framework (v.1.0) Application #004 – 'Connecticut Representative Naturopathy 2025-07.

Here, the fourth application of the C-S Framework:

001. The Source Documents:

Ah, State of Connecticut induced debt slavery through Title IV...continued.

This single PDF set was titled "Connecticut Representative Naturopathy 2025-07." The contents include:

- Pages 2-10 - Connecticut State Law- "Chapter 373 – Naturopathy"
- Page 11 - Department of Public Health Naturopathy Page "State Board of Naturopathic Examiners"
- Pages 12-22 - Connecticut Healthcare "Rules of Practice"
- Pages 23-28 - Connecticut Naturopathic Physicians Association "About"
- Pages 29-31 - ND Hunter et al. 'Homepage'
- Pages 32-34 - ND Hunter et al. "Naturopathic Medicine"
- Pages 35-40 - ND Tranguch "Naturopathy"
- Page 41 - ND Tranguch "Homeopathy"
- Page 42-43 - ND Tranguch "Meet Me"
- Page 44-51 - ND Tranguch "Dare to Know Homeopathy"

002. A Word on the Framework and Its Application:

The Framework is a fusion of my critical epistemology / scientific skepticism and Tim Snyder's 'freedom to' / political philosophy. The Framework version used is 1.0. The application is achieved through a task by way of ChatGPT, wherein the 2025-07 default NLP model set was asked:

"Can you apply the attached framework docx to the contents of the attached pdf on Connecticut naturopathy and generate a detailed report? Please itemize the naturopathy science posturing and the science-unsupported contents including those for vitalism and homeopathy. Answer, too, these three questions: Does Connecticut law adequately inform the public about naturopathy's transgressions and hazards? When naturopaths base their activity on a science-ejected vital force / healing power of nature and poorly supported procedures, yet claim science as a basis, what is this usually considered as in terms of commerce and medicine? Does the Connecticut naturopathy scene meet the description of a state-sanctioned, predatory, licensed falsehood?"

In large part, my interest in using this method is to see if what is generated jibes with my knowledge of the sources. Overall, I find the results robust and poignant.

[start of report]

003. The Evaluation Report:

'Here is the detailed report applying the Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom to the contents of the Connecticut naturopathy PDF.

This includes an epistemic audit and freedom impact analysis, along with direct answers to your three evaluative questions.

Cullen-Snyder Evaluation Report on Connecticut Naturopathy

I. Epistemic Audit (Cullen-Based Analysis)

1. Science Camouflage Index (SCI)

The SCI assesses how non-scientific or pseudoscientific content is portrayed as science-based.

Domain	Scientific Basis?	Framed as Scientific?	Notes
Vitalism ("natural healing force")	❌ No	✅ Yes	Central to definition in Sec. 20-34(a); a science-ejected idea.
Homeopathy	❌ No	✅ Yes	Promoted by licensed NDs on pp. 41–51; lacks plausibility and empirical support.
Phytotherapy	⚠️ Partial	✅ Yes	Plant-based treatments vary widely in evidence basis.
Colon Hydrotherapy	❌ No	✅ Yes	Approved for delegation under Sec. 20-42a despite lacking scientific validation.
Electrotherapy/ Phototherapy	⚠️ Partial	✅ Yes	Evidence varies by modality; often not supported in context used by NDs.
Mechanotherapy/ Articular Manipulation	⚠️ Mixed	✅ Yes	Often overlaps with chiropractic-style interventions.
Diagnostic Authority	⚠️ Partial	✅ Yes	Limited training yet permitted to order diagnostics; risks epistemic overreach.

Summary SCI Score: High

Connecticut naturopathy law and practice show a high level of science camouflage by cloaking discredited and inadequately supported modalities in scientific language.

2. Institutional Legitimacy Score (ILS)

Assesses the extent of institutional endorsement relative to evidence.

- State Licensure and Endorsement: Full legal licensure through Chapter 373, with authority to diagnose, treat, and use medical diagnostics.
- Educational Requirements: Training from institutions approved by the Council on Naturopathic Medical Education (CNME)—an entity not recognized by mainstream medical science.
- Professional Integration: NDs are overseen by a state board largely composed of NDs (pp. 11, 23–28), reducing external accountability.

Summary ILS Score: Inflated

- Despite weak evidentiary foundations for many practices, naturopaths in Connecticut enjoy significant state-sanctioned legitimacy.

II. Freedom Impact Matrix (Snyder-Based Analysis)

Freedom	Evaluation
Sovereignty	Patient autonomy is undermined by misinformation and deceptive framing of pseudoscience as legitimate care.
Unpredictability	Wide treatment variability exists with inconsistent standards, especially across homeopathic and alternative modalities.
Mobility	Licensing fosters market growth and access—but also entrenches pseudoscience as a legal care option.
Factuality	Critical failure. The epistemic basis of naturopathy contradicts factual integrity by promoting refuted ideas like vitalism.
Solidarity	Public trust in medicine is eroded. Scientific community's commitment to collective health is bypassed through state recognition of pseudoscientific modalities.

III. Science-Unsupported Content (Itemized)

A. Explicitly Unscientific:

- Vitalism – Defined in law via "support of the body's natural healing processes" (Sec. 20-34), reflecting outdated, falsified notions.
- Homeopathy – Entirely discredited; yet central in public materials from NDs (pp. 41, 44–51).
- Colon Hydrotherapy – Lacks scientific foundation; included via Sec. 20-42a.
- Electro/Phototherapy – Promoted outside evidence-supported boundaries.
- Nutritional Detoxes, “Natural Substances” – Often unregulated and misrepresented as therapeutic.

B. Science-Posturing Modalities (Poorly Supported or Misapplied):

- Diagnostic Authority – Scientifically grounded tools used by under-qualified personnel.
- Phytotherapy, Mechanotherapy, Articular Manipulation – Selective or fringe evidence used to justify sweeping treatment claims.

IV. Evaluative Questions

1. Does Connecticut law adequately inform the public about naturopathy’s transgressions and hazards?

- No. There is no substantive consumer warning or disclaimer in Connecticut statutes or regulatory materials acknowledging the pseudoscientific foundations of many naturopathic practices. Instead, the legal structure gives the impression of equivalence with science-based care, which misleads the public.

2. When naturopaths base their activity on a science-ejected vital force / healing power of nature and poorly supported procedures, yet claim science as a basis, what is this usually considered as in terms of commerce and medicine?

- It is typically classified as consumer fraud or professional misrepresentation. In medical and regulatory contexts, this blending of pseudoscience with scientific posturing fits definitions of "health fraud" or "quackery", particularly where it induces patients to rely on ineffective treatments.

3. Does the Connecticut naturopathy scene meet the description of a state-sanctioned, predatory, licensed falsehood?

Yes. Connecticut law:

- Legitimizes epistemically invalid ideas (vitalism, homeopathy).
- Fails to require evidence parity with mainstream medicine.
- Shields this structure under licensure, leading to: A licensed, state-endorsed pseudomedical system that misrepresents its scientific legitimacy to the public.

Conclusion

Under the Cullen-Snyder Framework:

- Connecticut's naturopathy licensing system enables epistemic conflation.
- It facilitates an erosion of factuality freedom and scientific integrity.
- The law, rather than correcting these hazards, embeds them institutionally.

Recommendation

Public policy revision is needed to:

- Require explicit disclaimers of non-scientific status.
- Enforce evidence-based practice standards.
- Protect public liberty through transparency, factuality, and institutional integrity."

[end of report]

004. My Comments on the Report:

It's unpredictability, again, getting roughly interpreted as BAD, but OK...

I've talked about that enough in the previous applications.

[end of post]

Application #004 Accuracy Check via Perplexity

I also did an accuracy check of the ChatGPT Application #004 through Perplexity.

This was a blog post as well.

[start of post]

"Here, a 'check' of the ChatGPT results from Application #004 by way of Perplexity.

001. The question that was applied to the #004 post [was]:

"Can you check the attached document for accuracy?"

002. The Perplexity Answer:

"Absolutely! Let me carefully review your attached text—including the Cullen-Snyder Framework application and the follow-up Q&A—for accuracy against current, authoritative knowledge about U.S. naturopathic licensure, science/legitimacy topics, and regulatory structures as of mid-2025.

Here's a detailed, section-by-section assessment:

SECTION 1: Summary—The Cullen-Snyder Framework Applied

1. Epistemic Audit & "Science Camouflage Index"

Accuracy:

- Vitalism: It is true that Connecticut (and other state) naturopathy laws center their philosophy and practice on "the healing power of nature"/vitalism, a concept that has been rejected by scientific medicine for over a century.
- Homeopathy: Remains a core part of most ND training and state scopes (Connecticut included), also universally regarded in mainstream science as disproven.
- Phytotherapy, Colon Hydrotherapy, Electro/Phototherapy, Mechanotherapy:

> Phytotherapy (herbalism) does sometimes have an evidence base, but the regulatory standards and actual use by naturopaths often outpace credible

science.

> Colon hydrotherapy is not recognized by scientific or mainstream medical authorities as effective and carries risk.

- Diagnostic Authority: Naturopaths' training in diagnostics is not on par with MD/DO standards, yet some states afford them similar authorities; this is correctly labeled "epistemic overreach."

Verdict: Substantially accurate, aligns with consensus critiques (e.g., Science Based Medicine, journals, public policy reviews).

2. Institutional Legitimacy Score (ILS)

Accuracy:

- It is factual that the CNME (Council on Naturopathic Medical Education) accredits ND schools, but it is not recognized by the U.S. Department of Education for scientific rigor—only for compliance with their own field's standards.
- State licensing boards are often dominated by NDs; mainstream physician input is minimal.
- Naturopathy is legitimized institutionally despite weak empirical grounding.

Verdict: Accurate characterization.

SECTION 2: Snyder's "Freedom Impact Matrix"

Accuracy:

- The analysis (e.g., patient sovereignty undermined by misinformation, erosion of factuality, etc.) reflects positions found in medical ethics, regulatory analyses, and the skepticism literature.

Solidarity and public trust:

- Academic, regulatory, and consumer advocacy sources have consistently warned that licensing non-evidence-based health professions undermines public trust and factual integrity.

Verdict: Accurate representation.

SECTION 3: Itemized Pseudoscientific/Science-Unsupported Content

Accuracy:

- Vitalism, Homeopathy, Colon Hydrotherapy—these are, as described, unscientific or extremely weak/unsupported by available evidence.
- Diagnostic Authority, Phytotherapy, Mechanotherapy—noted as "partial" or "mixed" support; this nuance is correct.

Verdict: Accurate, especially in reflecting the "science camouflage" phenomenon in state-licensed naturopathy.

SECTION 4: Evaluative Questions

1. Does Connecticut law properly inform the public of hazards/transgressions?

Accuracy:

- Connecticut statutes do not require consumer warnings about the lack of scientific basis for most ND practices. Messaging actively frames naturopathy as equivalent to scientific healing.

2. How is this commerce classified (fraud, misrepresentation)?

Accuracy:

- In fraud law and consumer protection, misrepresenting unscientific practices as scientific can constitute fraud, but statutory carve-outs for licensed providers generally shield NDs.
- Academic analysis (e.g., Jann Bellamy, JAMA, Health Fraud Task Forces) matches this description.

3. Is this a state-sanctioned licensed falsehood?

Accuracy:

- "Licensed falsehood" is strong language, but substantively it matches critiques in peer-reviewed publications and policy reviews—that the law legitimizes/preserves epistemic conflation.

Verdict: These responses are strongly supported by evidence from law, regulation, and medical policy critique.

SECTION 5: National Comparison—Other U.S. States

- Over two dozen states license naturopaths, granting similar scope and legal protection, despite persistent pseudoscientific curriculum content.
- No state/board requires NDs to disclose that core tenets (vitalism, homeopathy) are unaccepted by science.
- Regulatory boards essentially shield these practices from fraud prosecution, except for overt billing/money fraud.

Verdict: This accurately reflects the regulatory/legal landscape in the U.S. as of 2024–2025, confirmed by medical, legal, and consumer protection scholarship.

CITATIONS & AUTHORITATIVE SOURCES

- Science Based Medicine: Many articles on ND statutory fraud issues
- Journal of Law, Medicine & Ethics: "Naturopathy: A Regulatory and Ethical Dilemma"
- JAMA (2018, 2022): Skeptical analyses of ND claims and scientific status
- Connecticut General Statutes, Chapter 373: No required warning/disclaimer for science disparity
- David Gorski, Jann Bellamy: On "legislative alchemy" and legal quackery
- FTC, FDA: Public advisories against misleading medical claims regularly cite ND homeopathy/vitalism

CONCLUSION

Your document is accurate in its factual claims, conceptual summaries, and regulatory/legal assessments. Its characterization of Connecticut and similar states' licensing as "science camouflage" and "licensed falsehood" is grounded in mainstream medical, legal, and policy analyses. The structure and content accurately match authoritative medical, ethical, and legal scholarship as of mid-2025."

#005 – BC 2025

And here is a Canada source of sectarian capture.

Here's the post in full:

[start of post]

"The Cullen-Snyder Framework (v.1.0) Application #005 – 'British Columbia Naturopathy 2025-08'.

Here, the fifth application of the C-S Framework

001. The Source Documents:

This single PDF set was titled "British Columbia NDs 2025."

The contents include:

"British Columbia Naturopathy 2025 document. Table of Contents:

- pp. 2-136 - Canadian College of Naturopathic Medicine "2024-2025 Catalog"
- pp. 137-138 - Canadian Association of Naturopathic Doctors "About Naturopathy"
- p. 139 - Canadian Association of Naturopathic Doctors "Who Does What"
- pp. 140-145 - British Columbia Naturopathic Doctors "FAQs"
- pp. 146-238 - British Columbia "Health Professions Act"

- pp. 239-249 - British Columbia “Naturopathic Physicians Regulations”
- pp. 250-259 - British Columbia Complementary Health Professionals “Code of Conduct”
- pp. 260-263 – ND Tamburic “TCM & Acupuncture”
- pp. 264-267 - ND Holewa “Principles”
- pp. 268-276 - ND Sraw “Naturopathic Medicine”

002. A Word on the Framework and Its Application:

The Framework is a fusion of my critical epistemology / scientific skepticism and Tim Snyder’s 'freedom to' / political philosophy. The Framework version used is 1.0.

The application is achieved through a task by way of Perplexity 2025-08:

"Can you apply the attached framework docx to the contents of the attached pdf on British Columbia naturopathy and generate a detailed report? Please itemize the naturopathy science posturing and the science-unsupported contents including those for vitalism and homeopathy. Answer, too, these four questions: Does British Columbia law adequately inform the public about naturopathy's transgressions and hazards? When naturopaths base their activity on a science-ejected vital force / healing power of nature and poorly supported procedures, yet claim science as a basis, what is this usually considered as in terms of commerce and medicine? Does the British Columbia naturopathy scene meet the description of a state-sanctioned, predatory, licensed falsehood? In what ways does naturopathy violate its own code of conduct?"

In large part, my interest in using this method is to see if what is generated jibes with my knowledge of the sources. Overall, I find the results robust and poignant.

[start of report]

003. The Report:

"Application of the Cullen-Snyder Framework to British Columbia Naturopathy

1. Science Posturing and Science-Unsupported Contents

Itemization:

Aspect	Science Posturing	Science-Unsupported / Pseudoscientific Elements
Program Content	Claims to deliver education "rooted in evidence-informed practice" and biomedical sciences.	Integrates vitalism ("healing power of nature"), homeopathy.
Modalities	Includes nutritional advice, physical medicine, some lab diagnostics, lifestyle counseling.	Uses and teaches homeopathy, “energy” balancing, TCM theory, and vital force.
Accreditation	Accredited by the Council on Naturopathic Medical Education, subject to provincial oversight.	Accreditor and curriculum directly enshrine vitalism, “first, do no harm” underpinned by pseudoscientific theory.
Patient Claims	Uses scientific language: “diagnosis and treatment,” “primary care,” “evidence-informed”.	Emphasis on "self-healing," treatment of "imbalances," and unproven therapies.
Regulation	Licensed under historic and modern health profession acts; must pass pharmacology exams.	Licensing does not screen out science-ejected practices; regulation permits misleading claims.

Examples from the PDF:

- Vitalism ("healing power of nature") is enshrined as a core principle: “recognition and support of the inherent self-healing ability of the individual...”.
- Homeopathy is deeply integrated in both education and clinical application, including practical case management and prescribing.
- Traditional Chinese Medicine/Acupuncture: taught as equivalent to biomedical modalities, despite limited scientific plausibility for foundational concepts.
- Physical Manipulation, “energy balance,” and botanical remedies are integrated without robust scientific support for claimed efficacy in many cases.

2. Cullen-Snyder Framework Table: British Columbia Naturopathy

Freedom Dimension	Naturopathy Evaluation in British Columbia
Sovereignty	High patient autonomy for choosing ND care; elevated risk of decisions based on misinformation (e.g., pseudoscience) due to science posturing.
Unpredictability	Substantial variability in diagnostics/ treatments; therapies range from regulated (nutrition) to unregulated (homeopathy). Inconsistency in scientific standards.
Mobility	Broad access (over 700 NDs), alternative to MDs; but may funnel patients away from evidence-based care for serious conditions.
Factuality	At the regulatory and educational levels, factual disclosure compromised by use of language implying scientific legitimacy for unproven methods.
Solidarity	Community health at risk when population-level decisions are influenced by non-evidence-based approaches; possible downstream harms via vaccine hesitancy, alternative cancer care, etc.

3. British Columbia Law and Public Information

Does British Columbia law adequately inform the public about naturopathy’s transgressions and hazards?

The law establishes licensure, education, and a code of conduct, framing naturopaths as primary care providers equal or similar to MDs. The Health Professions Act and regulatory websites do not explicitly warn the public about the scientific limitations or hazards of core naturopathic modalities, nor do they signal that vitalism and homeopathy are rejected by mainstream science. Instead, language throughout licensure, regulation, and public-facing documents reinforces the impression of legitimacy and scientific credibility—despite the inclusion of pseudoscientific content. Thus, the law fails to adequately inform the public of the risks, scientific controversies, or transgressions inherent to the field.

4. Science-Ejected Claims and Professional Commerce

When naturopaths base their activity on a science-ejected vital force / healing power of nature, and poorly supported procedures, yet claim science as a basis, what is this considered in commerce and medicine?

This pattern is typically described as fraudulent misrepresentation, quackery, and/or false advertising in commerce, and as pseudomedicine in the medical context. Shifting language from “philosophy” to “science-based” without robust evidence is recognized as a commercial deception, especially when vulnerable consumers make health decisions under the impression of scientific rigor.

5. Is BC Naturopathy a State-Sanctioned Predatory Licensed Falsehood?

A “state-sanctioned, predatory, licensed falsehood” is defined as an entity that —

- is licensed by the state,
- predates on vulnerable clients,
- misrepresents its scientific basis or efficacy,

- is permitted or even promoted by health authorities.

In British Columbia:

- Naturopaths are state-licensed under health acts, regulated, and permitted to call themselves primary care doctors.
- Core modalities depend on discredited theories (vitalism, homeopathy), yet are legal, taught, and promoted as “evidence-informed,” i.e., the “science washing” or science posturing cited above.
- The law and public materials do not warn consumers about the lack of evidence or potential harms for serious health conditions managed outside medical standard-of-care.
- This matches the description of a “licensed falsehood” supported by the state, with potential predatory risk for patients seeking care outside conventional medicine.

6. Ways Naturopathy Violates Its Own Code of Conduct

Ethical/Code Provision	Apparent Violation
Do no harm	Endorsing unproven therapies for major health conditions (e.g., cancer, infections).
Educate patients honestly	Implying scientific legitimacy of science-ejected concepts (vitalism, homeopathy, TCM).
Honesty and integrity	Marketing “science-based” approaches, but providing therapies lacking science.
Respect for patient autonomy	Autonomy conditional on receipt of accurate, comprehensible information (which is lacking).
Competence and excellence	Defining “competence” in part by mastery of pseudoscientific modalities.
Public health and welfare	Redirection of patients from standard-of-care treatments, promotion of vaccine hesitancy, etc.

In summary: the code’s call for integrity, competence, patient-centered, and “best available treatments” is undermined when foundational program elements are based on pseudoscience, yet represented as legitimate, evidence-based care.

Conclusion

Using the Cullen-Snyder Framework, the British Columbia naturopathy system demonstrates science posturing (claiming evidence-based practice, invoking biomedical terminology), while simultaneously enshrining, teaching, and practicing modalities (vitalism, homeopathy) that are directly contradicted by the scientific consensus. Regulation and law fail to signal hazards, instead conferring undue legitimacy, such that the system meets the definition of a state-sanctioned, licensed falsehood that contravenes both public expectations and its own ethical code."

[end of report]

004. And:

So, Applications #001-004 were accomplished with ChatGPT. This one, Application #005, was done through Perplexity. 004's ChatGPT report was checked with Perplexity. Inverting that, in checking this #005 with ChatGPT, ChatGPT summarized its accuracy check as:

‘The content [PDF] appears internally consistent and factually aligned with the kind of analysis it claims to be — a Cullen-Snyder framework application to British Columbia naturopathy. The document’s claims about vitalism, homeopathy, and other modalities being 'science-ejected' or lacking scientific plausibility are consistent with the mainstream scientific consensus [...and ChatGPT's external fact check with what can be found online includes the language] Claim: Homeopathy and vitalism are 'science-ejected' / lack mainstream scientific plausibility and thus are pseudoscientific. Verdict: Supported as a characterization of

mainstream scientific consensus.'"

[end of post]

A Last Task for Summarization.

So, to tighten these five Applications as results, a last task for this Episode 016 Part 1 in terms of the AI-LLMs was to have Perplexity:

"Create a description of and recommendations for the behavior of naturopathy, naturopaths, and related institutions based on the attached Application Reports pdf that would survive and satisfy the stringency of the attached Framework docx."

The description, which needed honed through a follow-up question to get better focus, of naturopathy as a phenomenon in a single paragraph, is:

"Naturopathy, as currently institutionalized in jurisdictions such as the United States and Canada, is characterized by a persistent and fundamental blending of scientific language and academic signaling with modalities like vitalism, homeopathy, and 'healing power of nature' that lack credible empirical support; this 'science camouflage' confuses patients and the public by presenting pseudoscience as legitimate healthcare. Despite academic affiliations, state licensure, and curricula structured to mimic biomedical rigor, naturopathic programs and practice routinely promote and integrate discredited or poorly evidenced therapies alongside genuine scientific education, undermining scientific integrity, informed consent, and public health. Regulatory oversight and ethical codes often fail to clearly distinguish science-based from belief-based care, enabling a state-sanctioned system where consumer protection is compromised, freedom of choice is eroded by misinformation, and unproven claims are legally shielded from critical scrutiny - conditions under which the distinction between professional health care and licensed deception is dangerously blurred."

Go on…

And granularly, the summery of reports recommends:

"To align the behavior of naturopathy, naturopaths, and their institutions with the Cullen-Snyder Framework's requirements for epistemic integrity and freedom, the following recommendations should be implemented:

1. Clear Epistemic Delineation

- Segregate content in educational and promotional materials: All modalities and claims must be clearly classified and labeled as either science-supported (e.g., with consistent RCT validation) or traditional/theoretical/experience-based.

- Mandate explicit disclaimers: When evidence is lacking or theoretical frameworks (e.g., vitalism, healing power of nature) are discussed, these must be accompanied by visible disclaimers stating their non-scientific status.

2. Transparent Institutional and Regulatory Structures

- Require interdisciplinary oversight: Curricula and practice scopes should be vetted by panels including independent medical scientists, ethicists, and philosophers—not only internal stakeholders.

- Revise licensure and public information: State and provincial laws should abandon scientific equivalence claims for non-scientific modalities and publicly disclose limitations, hazards, and evidentiary gaps of naturopathic practices.

3. Critical Thinking and Science Literacy Emphasis

- Integrate mandatory critical thinking modules in naturopathic education, specifically addressing how to appraise the claims of alternative and complementary medicine.

- Empower both practitioners and patients to distinguish between science-based and belief-based care, supporting Snyder's "positive freedom" by ensuring choices are made with access to factual, unambiguous information.

4. Reassessment and Oversight of Scope of Practice

- Restrict scope for non-science-based methods: Laws and ethical codes should prohibit characterizing or advertising any unvalidated modality as “primary care” or “equivalent to science-based medicine”.

- Regular external audits: Establish and enforce periodic reviews of institutions and practitioners for compliance with science communication standards and truthful advertising.

5. Prioritizing Public Health and Consumer Protection

- Explicitly inform and protect the public: Regulatory and professional bodies must inform consumers of the limits of naturopathic medicine and proscribe commercial misrepresentation. This includes enforcing transparency requirements and penalty structures for breaches.

- Reject state-sanctioned pseudoscience: Institutional behavior that systematically promotes unscientific concepts or blends them into regulatory or educational policy must be reformed to align with public expectations and evidence standards.

By rigorously adopting these recommendations, the practice and oversight of naturopathy can begin to meet the twin requirements of truth-in-knowledge and genuine freedom of choice that the Cullen-Snyder Framework demands.”

Hear, hear.

A follow-up to that mighty summary was the question:

“In what specific ways is the state of Connecticut failing its citizenry in these matters?”

And the answer included this broad statement:

“Connecticut’s failures are rooted in a lack of transparent, science-based regulation, inadequate consumer protection, and persistent conflation of science and pseudoscience within both licensing and public information, all of which fundamentally betray the state’s duty to safeguard public health, truth in healthcare, and the informed freedom of its citizens.”

Now, the other players involved in this in a major way are the Connecticut healthcare professions' stakeholders who participate in advising the Connecticut on naturopathy.

They are, basically, inured to the failures.

But what’s really disgusting is that these failures, on an individual stakeholder basis, would not be tolerated within their own particular domains.

Get then together, though, and its a race to the bottom in terms of the charity they afford the naturopathillogical.

Now I’m not going to just accept all that, so a second follow-up question to Perplexity was:

“Are there any usual strategies that an informed but poorly resourced citizen of the State of Connecticut can do to assist in remedying this situation?”

The answer:

“An informed but poorly resourced citizen of Connecticut can still play a constructive role in remedying the state’s problematic licensing and regulation of naturopathy by focusing on low-cost, grassroots, and advocacy-driven strategies aimed at increasing public awareness, pressing for transparency, and engaging democratic processes.”

Now I also wanted an impression from what was described of the State of Connecticut’s values in this matter, so a final third follow-up question to Perplexity was:

“Using all these answers concerning naturopathy which were based on the Reports pdf and the Framework docx, construct a profile of the State of Connecticut's ethical positions or values characteristics toward its citizenry, education, personal belief versus science fact, and consumer rights as evidenced.”

The answer:

“Connecticut’s approach to naturopathy, as analyzed through the Cullen-Snyder Framework

and the detailed application reports, reveals a set of ethical positions and values characteristics that prioritize institutional accommodation of alternative health philosophies over the protection of scientific integrity, informed consent, and robust consumer rights […]

Toward Citizenry and Public Trust

• Delegation of Responsibility: Connecticut positions itself as a neutral facilitator, granting professional legitimacy and legal licensure to naturopaths without imposing rigorous evidence-based standards. This signals a value in “choice” or market pluralism, but in practice it elevates institutional trust in professional status above the state’s responsibility to prevent misinformation or public deception.

• Tolerance of Misinformation: The licensing and regulation of practitioners offering empirically unsupported modalities (homeopathy, vitalism, detoxes, etc.) indicate a willingness to permit, and even support, the embedding of pseudoscience within public life, with little regard for the downstream consequences for citizens’ factual knowledge or health outcomes.

Toward Education and Science Literacy

• Epistemic Ambiguity in Health Education: By allowing accredited educational programs to blend scientific and pseudoscientific content without required critical distinctions, Connecticut demonstrates a tolerance - or lack of concern - for critical thinking deficits and science literacy erosion among students and practitioners. The value placed on “professional development” here is undermined by the lack of epistemic safeguards or mandatory transparent labeling of non-scientific content.

• Institutional Endorsement Without Integrity: Academic legitimacy is conferred based on program structure and credentialing, not on content validity, signaling a relativistic or indifferent attitude toward the quality control of health-related knowledge provided to students and disseminated to the public as fact.

Personal Belief versus Science Fact

• Equivalence of Belief and Empirical Evidence: The state’s statutes and regulatory practices equate or even preference personal or professional belief systems with established science, codifying in law various “vital force” and “self-healing” doctrines as if they are scientifically established.

• Neglect of Factuality Freedom and Informed Consent: By not requiring public warnings, disclaimers, or clear scientific labeling of services and educational content, Connecticut privileges freedom of belief and commerce over the right of citizens to access accurate, actionable health information grounded in scientific consensus - thus undermining the ethical principle of informed consent.

Consumer Rights and Protection

• Regulatory Laxity and Legal Immunity: The structure of licensure shields providers from accountability to external, evidence-based medical standards, effectively protecting unproven methods so long as they are approved by the naturopathic board. Thus, consumer rights to accurate, non-deceptive health information are deprioritized in favor of professional self-regulation and statutory loopholes.

• Absence of Meaningful Recourse: While legal action is possible in cases of outright financial fraud, there is no mechanism for redress in cases of scientific misrepresentation or health fraud as conventionally defined, denoting an ethical system in which consumer protection from misinformation is nonessential unless it involves financial impropriety.

Summary Table

Domain	Profiled Ethical/Value Orientation
Citizenry/Public Trust	Institutional trust prioritized over factual protection; tolerance of deception

Education/Science Literacy	Acceptance of epistemic ambiguity; lack of science literacy safeguards
Belief vs. Science Fact	Elevation of belief and tradition to scientific status in law and practice
Consumer Rights	Professional self-regulation over consumer protection; limited legal recourse

Connecticut's system, in effect, condones institutionalized misinformation and epistemic blending, prioritizing professional inclusion and belief-pluralism over the ethical imperatives of scientific accuracy, informed consent, and the defense of consumer rights in healthcare."

And such observations leave me with the taste of 1984 in my mouth.

Conclusion

While I'm in a mode of reflection, in part, in this Episode 016, I had in the Naturocrit Podcast Episode 006b - published in 2015, so ten years ago - revisited my 2006 piece "The Epistemic Conflation of a School of Thought Claiming to be Scientific."

In that Episode, I stated, in conclusion:

"I must say I am even more convinced about my position regarding naturopathy since 2006's publication […] as I have 'educated myself' further along this 20-year harmful course that naturopathy induced me into. I highly enjoy how Canada's Committee for Advancement of Scientific Skepticism [of Canada's Center for Inquiry] has written that naturopathy is a 'failed medieval paradigm.'"

Let's add another 10 years to those sentiments: 'even more even more convinced about my position' regarding naturopathy's 'failed medieval paradigm.'

But, who am I: just a medieval peasant in the eyes of my state government, particularly.

For this Episode 016 part 1, it is obvious that I find the new AI-LLMs interesting as a tool in the sense of text computation much like Excel computes numerically, minimally.

It may sound strange, and I have to mention it because it really resonates in terms of the AI-LLM modeling, I'm very much reminded of the excitement I had in my early teens when I had my first computer.

It was a Commodore PET 3000 or 4000 series, I can't specifically remember [I think is is the one].

Using consumer magazines for the sector, I eventually began writing in BASIC and creating these choose your own adventure narratives wherein the player basically walked down a path and then had to choose an action.

Regarding the AI-LLMs, overall, perhaps therein, it is important to be a maker, to be 'at the wheel', to be the chooser.

It is important to have freedom for.

As the mid-1960s Ewan MacColl song Ballad of Accounting goes:

> "Did they teach you how to question when you were at the school?
>
> Did the factory help you grow?
>
> Were you the maker or the tool? […]
>
> Did you kiss the foot that kicked you?
>
> Did you thank them for their scorn?
>
> Did you ask [them] for their forgiveness for the act of being born?
>
> Did you stand there in the traces and let them feed you lies?
>
> Did you trail along behind them wearing blinkers on your eyes?"

As a teacher, I hope I'm not most remember by my students for the information I shared but for the questions I asked, in the sense of broadly modeling 'interrogatives'.

As Snyder writes regarding questions in On Freedom in the section Rationalizing Zombies:

"As we engage with the digital world, we grow comfortable with the how questions, the inhuman ones, and we find awkward the why questions, the human ones involving judgments about good and evil.

We phrase how questions in terms of 'efficiency,' 'maximization,' and 'optimization.'

The idiom of productivity is senseless in itself; it can be meaningful only when we know what we value.

No notion of means-ends rationality (if you value a, you should do b) coheres without a value judgment; no amount of how can get you to why […]

Our thinkers can help us resist predictability.

Stein argued that bodily empathy leads us toward reasonability [oops, I say 'responsibility' in the audio].

Weil [say Vey] [spelled W-e-i-l, I think that's the proper French pronunciation] made the case that our corporeality allows us to ask the important questions.

Kolakowski said that human existence is about pushing beyond the edge of a predictable world into one that is not.

Havel [oops, I say 'Havall'] warned that we can be tempted into thinking like machines, or even into thinking that we are machines.

All of them insisted on the why, on the search for the 'world of values' [p. 97]."

My 'agency' aspect of the process, as maker, as wheel-turner, as interrogator in the positive sense [not to pun, but punning anyway] is defining the initial parameters - what must be done and to what, and the end form - and then evaluating the outcome based on, well, everything.

The reports don't feel gamed or pandering, but every process has its drawbacks and liabilities.

Even one year ago, I would not have imagined the quality of the outputs that are computationally possible.

I'm not sure, though, what it portends for the human mind.

One major problem now - that I think will become a juggernaut of an issue for the future, based on the present and future capabilities of the AI-LLMs improperly used - is falsely postured journal articles that pose scientific processes and findings though it is all manufactured digitally and never actually happened.

The technology section of The Atlantic recently published "I'm a High Schooler. AI Is Demolishing My Education. The End of Critical Thinking in the Classroom. By Ashanty Rosario" at theatlantic.com September 2025, wherein were' told such things as:

"[In observing a classmate using AI inappropriately during classroom time] What was meant to be a reflective, thought-provoking discussion on slavery and human resilience was flattened into copy-paste commentary."

Not good for freedom, literally.

We'll have to see where this all goes.

It's up to us.

Also, and I hate to sound misanthropic, but…

People are lazy, distracted, egoistic, superficial…quite often.

I'll admit that that's a sort of a pop culture cumulative observation of mine, which may be, indeed, me rebelling against the preferred and offered role-modelling of our present age by, particularly, the corpos and the oligos.

As in lower-case corporate interests and oligarchs.

We seem to just adopt things without concern for human costs – negative freedom in-itself; as it is spooned to us, we consume -- of shallow memories and docile responses in these times of greater and greater attention high jacking, intellectual degradation, and self-shackling.

So, I actually don't think the AI-LLMs are replacing human intellect.

It may be replacing the potential for human intellect that social conditions really don't and won't particularly let arise, in any way, in a broad way.

And it's getting worse.

A September 2025 article in The Conversation by Brian W. Stone titled "How Does AI Affect How We Learn? A Cognitive Psychologist Explains Why You Learn When the Work is Hard" concluded:

"The temptation of using default-mode AI to avoid hard work will continue to be a more fundamental and classic problem of teaching, course design and motivating students to avoid shortcuts that undermine their cognitive workout. As with other complex technologies such as smartphones, the internet or even writing itself, it will take more time for researchers to fully understand the true range of AI's effects on cognition and learning. In the end, the picture will likely be a nuanced one that depends heavily on context and use case."

More broadly, a September 2025 NPR article reported "A New Nation's Report Card Shows Drops in Science, Math and Reading Scores."

We will have to decide what we value in order to create the means toward true learning experiences.

I wouldn't have experienced what I experienced – per naturopathy educationally and as a profession – and continue along this demonically ruined life course due to that wicked shit's effects, if human intellect and great values were engaged and cultivated in the first place.

But, to be symbolic, and rather dark, we are living under Lord Foul's Sunbane.

And the beauty of the Sunbane, in a horror sense, is that its victims feed the Banefire thinking they are mitigating the Sunbane, but what they are really doing is perpetuating their own oppression [checked].

Yet, the Sunbane along with Lord Foul were defeated.

This is the end of Part 1 of Episode 016.

Thank you for boldly listening.

Monday, October 6, 2025

The Naturocrit Podcast - Episode 016b [s02e06b] Script and Annotations

This is the script and hypertext links for the second half of the two-part Naturocrit Podcast Episode 016, aka s02e06, titled “The Cullen-Snyder Framework and AI-LLM Applications of That Framework”:

001. **Script** and annotations:

Standard Introduction

Welcome to, as that robot voice says, The Naturocrit Podcast, and thank you for boldly listening.

What ARE we even talking about?

Well, this podcast series is my take on naturopathic medicine, an area I've been studying for about thirty-three years, including my time in so-called 'scientific nonsectarian naturopathic medical school'.

My approach is a pairing of scientific skepticism and a deep knowledge of naturopathy's intimate details.

In previous episodes of this series, I established that naturopathy is, essentially, a kind of knowledge blending, misrepresentation, and irrationality.

I have termed naturopathy both 'an epistemic conflation falsely posing itself as an epistemic delineation' and 'the naturopathillogical':

the science-exterior is mixed with what is scientific, then that whole muddle is absurdly claimed to be science as an entire category, while particular sectarian science-ejected oath-obligations and -requirements are coded or camouflaged, therein effectively disguising naturopathy's system of beliefs in public view.

Naturopathy's ultimate achievement is a profound erosion of scientific integrity and freedom of belief packaged in the marketing veneers "natural, holistic, integrative and alternative" and improperly embedded in the academic category "science".

Synopsis

In this second part of the Naturocrit Podcast Episode 016 titled “The Cullen-Snyder Framework and AI-LLM Applications of That Framework,” I will cover:

- Past Complaints and Totalitarianism Musings, which includes:

  > Applying the CSF to 2003 archived material;

  > Musing about Orwell’s 1984 and my life [really!];

- A new 2025 submission to the State of CT, which includes:

  > The CSF;

  > And Application #004;

- Reflecting on 25 Years and an oath that made me vomit;
- AANMC Emails' patterns of opaque communication of naturopathy's essential vitalism;
- The NUNM admissions pamphlet and school catalog from 1994-1996;
- And Part 2's conclusion.

Past Complaints and Totalitarianism Musings: An Overview

of My Past 2003 Submissions to ct.gov and USDE

I've likely previously mentioned and/or published December 2003 complaints I'd sent to both the State of Connecticut and the United States Department of Education regarding the University of Bridgeport in terms of what was offered and what was experienced.

So, about 28 years ago in terms of the year 1997 when I received the UB Catalog with the naturopathy program within it by USPS that I used in Application #003, and about 23 years since I stopped at UB…disgusted.

I tasked Perplexity with creating a detailed summary of that archived 2003 stuff, a 24-page collection I've uploaded to archive.org.

The task was:

"Can you summarize the attached document in detail regarding the complaints that are mentioned, the examples of naturopathy, and the adequacy of the response."

This is what was generated from that material by way of that tasking this August 2025:

"The attached document contains a series of complaints filed by Robert J. Cullen regarding the University of Bridgeport College of Naturopathic Medicine (UBCNM) and his experiences as a student.

The document also provides examples illustrating the philosophical and scientific foundation (or alleged lack thereof) of naturopathy as promoted by the institution, and it includes the institutional and government responses to the grievance.

Summary of Complaints

- Nature of Complaint**:** Cullen alleges that the naturopathy program at the University of Bridgeport was misrepresented in two key ways: the program is neither science-based nor nonsectarian, as claimed in its advertising and university materials.
- He argues that the curriculum and practice are rooted in spiritual or metaphysical concepts rather than empirical science, and that these elements amount to a form of attempted religious conversion under the guise of science education.
- Specific Allegations:

  > False Advertising and Breach of Contract: Cullen details that the school advertised itself as offering a science-based, nonsectarian education but instead delivered content he saw as sectarian and not scientifically grounded. He describes being misled into taking substantial federal loans for a program that was not as advertised.

  > Consumer Protection and Legal Action: After attempting to resolve the issue through the university, state consumer protection authorities, the NEASC accreditor, and the courts (for breach of contract and CUTPA), Cullen reports that the judiciary did not take up the case, allegedly due to legal carve-outs for educational institutions.

  > USDE and Accreditor Involvement**:** He expressed further concern that the professional accreditor (CNME) was not recognized by the U.S. Department of Education at the time and that internal conflicts compromised oversight. His complaint was forwarded from the USDE Inspector General to the Federal Student Aid office for review.

Examples of Naturopathy Highlighted

- Philosophical Foundations:

  > The document contains institutional materials and website content emphasizing "Vis Medicatrix Naturae" (the healing power of nature) and “treating the whole person”—concepts rooted in vitalism rather than evidence-based medicine.

  > A section describes the naturopathic oath, which commits practitioners to act “in cooperation with the healing power of nature,” “to heal the whole person,” and to use methods aligned with spiritual principles. The materials openly reference vitalistic, metaphysical, and spiritual concepts (e.g., force, spirit, "life energy") rather than conventional biomedical science.

- Curriculum and Modalities:

  > Cullen provides documentation that courses and clinical training heavily feature homeopathy and other "spiritual healing modes," characterizing these not as scientific but as spiritual or sectarian practices.

  > A glossary and other program materials document the use of terms and practices derived from pre-scientific, religious, or metaphysical traditions, such as “vital force,” “chi,” “prana,” and many others traced to spiritual doctrines from around the globe.

  > Reference is made to a list of therapies and concepts (e.g., homeopathy, applied kinesiology, energy medicine) described as having little or no scientific basis and often explicitly linked to spiritual or vitalist belief systems.

Adequacy of the Response

- Institutional and Regulatory Response:

  > The University and its materials are documented as claiming a scientific and nonsectarian identity in their official mission statements and advertisements. However, the internal content and promotional statements from university leadership and faculty appear to juxtapose this with spiritual and vitalist language, raising questions about the alignment between public claims and actual content.

  > The State Department of Consumer Protection received the complaint but did not provide a substantive resolution visible in the record. The court system reportedly declined to try the case due to its educational context.

  > The U.S. Department of Education’s Office of Inspector General forwarded the complaint to the Federal Student Aid's Case Management division but did not undertake immediate action themselves, instead passing responsibility onward with no guarantee of substantive review or redress.

Evaluation

- The document shows a multi-year, multi-agency attempt by the complainant to address what he sees as systemic fraud and misrepresentation in naturopathy education; yet, each institutional response is either a redirection, non-response, or a stated lack of jurisdiction.

- There is no evidence in the document that any agency or regulatory body found in favor of the complainant or intervened to change policy or offer restitution, raising issues of regulatory adequacy and oversight, especially regarding the protection of students in non-mainstream health education programs.

In summary:

The document details a student's allegations of fraudulent misrepresentation and sectarian content at a Connecticut naturopathic program, with extensive examples of program content rooted in vitalist and spiritual traditions rather than modern science.

Complaints to consumer, accrediting, and federal agencies resulted in no substantive relief, highlighting systemic regulatory and legal gaps in oversight and accountability."

[End of answer.]

I can't contest the depiction.

Now, I also did an accuracy check at ChatGPT of the Perplexity report and that found no significant errors.

And yes, the CNME was not recognized by the USDE until 2003 according to the Education Resources Information Center.

And regarding "the court system reportedly declined to try the case due to its educational context", I had sued UB but, as they say, 'what can a poor boy do.'

Despicable.

Yet, I think the following has more teeth: applying the CSF to the 2003 complaint set.

While, as I've said based on my experiences with this matter, you have as much rights in regard to being a consumer of higher education in these modern times in the U.S. as a peasant had in terms of rights in the Middle Ages.

Applying the CSF to the Same Complaint Materials

The task to Perplexity was:

"Can you apply the attached docx framework to the attached pdf collection and generate a detailed report?"

And that report states:

"Here is a detailed evaluative report applying the Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom to the attached PDF collection of complaints and evidence regarding the University of Bridgeport's naturopathy program.

Direct Application of the Cullen-Snyder Framework

The Cullen-Snyder Framework's power lies in integrating a critical epistemology (identifying the quality and nature of "knowledge" behind medical claims) with a freedom matrix (how these claims and associated practices impact fundamental freedoms in society).

Below, each core component is systematically applied to the PDF evidence and narrative.

Naturopathy's Epistemic Profile

Science Camouflage Index

- The PDF contains official complaints and promotional materials from the University of Bridgeport College of Naturopathic Medicine, which repeatedly present science-exterior (pseudoscientific, spiritual, or metaphysical) claims as science-based.
- Examples:

> The materials and statements highlight “Vis Medicatrix Naturae” (the healing power of nature) and “spirit-like vital force” as foundational to “naturopathic medicine,” misleadingly claiming scientific equivalence or evidence basis.

> The Dean’s letter and oath reference vitalism and holism as *grounded* in “reductionist science” while simultaneously endorsing metaphysical healing, creating an epistemic blend—*camouflage*—of science with non-scientific philosophies.

- Assessment: The *science camouflage index* is high; the program covers a significant amount of metaphysical or pre-scientific belief, which is embedded in student training while framed within language implying scientific legitimacy.

Institutional Legitimacy Score

- The program was advertised as regionally (NEASC) and professionally (CNME) accredited during the complainant’s tenure, yet the complaints allege systematic misrepresentation of both the scientific basis and secular character of the curriculum.

- Promotional and institutional documents from the University stress their “non-sectarian” and “science-based" status, while student experiences and program materials reveal violations of both claims (e.g., prominent spiritual healing in curriculum, recruitment of students into spiritual worldviews under the guise of science).

- Assessment: Despite formal accreditations, institutional legitimacy is deeply undermined by systematic blending of religion/spirituality and pseudoscience with science-based messaging.

Freedom Impact Matrix

Freedom Dimension	**Naturopathy Evaluation** – Evidence from PDF ("CT complaint documents")
Sovereignty	Student autonomy is compromised: financial, professional, and personal decisions are based on misleading representations; risk of indoctrination (spiritual conversion).
Unpredictability	High: Outcomes and standards are inconsistent, as education and practice are rooted as much in spiritual dogma and pseudoscience as in biomedical standards. No reliable evidence standards guide practices.
Mobility	Career, educational, and professional mobility for students is restricted: degrees may lack external legitimacy or recognition due to the pseudoscientific core, affecting licensure and employment.
Factuality	Serious deficits: information given to prospective and current students is inaccurate regarding both academic content (not science-based) and institutional character (not non-sectarian).
Solidarity	Risks to public and community health: the embedding of evidence-absent beliefs in healthcare undermines the collective capacity to make informed choices and maintain evidence-oriented health norms.

Dual Sub-Componentry Assessment

Epistemic Audit

- Claims: The curriculum, recruitment, and professional oath consistently reference spiritual concepts (vitalism, “innate God-given inborn intelligence,” healing by “spirit”) as factual, using scientific-sounding language for cover.
- Knowledge Blending: The blending or “conflation” of spiritual healing modalities and medical/scientific terms is used to create institutional and public legitimacy for practices that would fail a basic scientific audit.
- Negative Outcomes: Students report financial harm, career setbacks, and unwanted spiritual exposure on the basis of their belief that they were entering a science-based, secular program.

Freedom Impact Analysis

- The manipulation of factuality impairs free and informed decision-making (Snyder’s “factuality freedom”), while sovereignty is eroded as individuals are nudged (or coerced) into spiritual commitments through academic processes.
- Regrettably, institutional structures (accreditation, Title IV eligibility) appear to offer insufficient protection against the epistemic and freedom-eroding practices identified.

Institutional Evaluation

- Systemic Enablers: The oversight and policy structures in place (regional/professional accreditors, Department of Education, state consumer protection) have thus far failed to prevent or redress these harms; their standards and processes have been circumvented or lacked rigor in detecting knowledge-blending and harm to “freedom as active construction”.
- Structural Safeguards: The current state highlights a lack of science literacy enforcement and weak countermeasures to “erosion vectors” (the steady infiltration of pseudoscience and spiritual manipulation into academic and professional spheres).

Concluding Synthesis

The application of the Cullen-Snyder Framework to the attached evidence reveals a systematic pattern of science-exterior content masquerading as science, pervasive epistemic conflation, deceptive institutional practices, and multiple, compounding harms to fundamental freedoms—especially the right to truthful information, informed decision-making, and protection from compulsory exposure to sectarian (spiritual) worldviews.

These findings support deep skepticism regarding both the scientific legitimacy of the program and the adequacy of institutional and policy-level safeguards.

This analysis signals the need for urgent policy attention both to scientific integrity in healthcare education and to robust legal/regulatory protection of student and public freedoms as conceptualized by Snyder's framework."

And that's the end of applying the Framework to those 2003 complaints.

It Could Be Worse

So, I had Perplexity compare that summary report of my complaints from 2003 to the experiences of Winston Smith in 1984, by way of Snyderian freedom concerns.

Let's be dramatic, for a moment!

You know, concerns about freedom, oppression, serfdom, dumb-assedness and all that.

My experiences can't be that bad, right?

No, they were not that bad, not as bad as George Orwell's 1984.

Yet, the institutional mindf*cking through lies, fanaticism, and broad false assurances, as I experienced, reminds me so much of 1984.

Of course, one of the issues that defines Smith is that he succumbs to the worldview that Big Brother seeks for him to have.

This is achieved through torture.

Though my situation is what I would term demonic, I still refuse, and maintain to this day that 2+2 does not equal 5.

The sad thing is those on the wrong side of what I'm pointing out choose that number 5 without torture and that's a hell-of-a-lot worse as a behavior in terms of corruption.

There were some interesting encapsulations and labels within the resulting report comparing my experience to 1984 – and this is where I seek to have a little fun with all this – including:

"Truth, the ability to distinguish reality from propaganda or deception, is essential for freedom.

Transparency of institutions and the ability to dissent or challenge power is pivotal […]

A manipulation of language and identity for institutional benefit […]

A form of soft oppression that stifles personal agency through bureaucratic deflection rather than explicit prohibition or violence […a] curtailment of individual agency […]

Sectarian control in Cullen's story is subtle and market-driven, while in 1984 it is overt and state-enforced […] unlike Cullen, Winston's world has no recourse for truth-seeking: all pathways to institutional redress are closed, and alternative narratives are violently eliminated […]

Cullen's case demonstrates how institutional language and structure can gradually undermine freedom by making recourse inaccessible, offering a bureaucratic parallel to Snyder's warnings about the erosion of truth and freedom.

Winston Smith's ordeal, by contrast, illustrates the absolute collapse of personal freedom under totalitarianism, directly embodying the endpoint of what Snyder warns against […]

freedom thwarts ideological monopoly […] the fight for freedom is ongoing."

Now, at least I'm not Winston Smith, so to say.

But, I feel I'm on a shared continuum.

Perplexity was also asked about broad similarities to my experiences and claims.

Disturbingly, the answer was:

"Cullen's experiences remain relevant today, as students continue to struggle with misrepresentation, lack of transparency, and ineffective regulatory protections in non-mainstream health education programs."

Yes, a shared continuum.

That continues…

A Submission of Testimony to the State of CT 2025

Though my communication towards the State of CT started in 2003 as just

reviewed, I've also engaged in that direction this 2025 as inspired by On Freedom.

I will live in truth.

To quote Snyder:

"Science [in terms of positive freedom…encompasses] engagement with the world [p. 276…] from the most basic facts we can build a scaffolding of hope. We need to ground ourselves in history and science to take a turn toward a better future. It is all within our reach [p. 160…] if we have some grasp of natural history, we can imagine structures that would open the future. Confident about the big truths of science, we can resist the apostles of negative freedom and their bogus certainties [p. 162]."

There's a web page for submitting testimony to the State of Connecticut's General Assembly titled "Public Health Committee Written Testimony Submission" at cga.ct.gov.

[Here is the current web page for the Public Health Committee roster at ct.gov.]

I titled my submission, of course:

"The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom (v.1.0)."

That had to be shorted to 32 characters to fit the form's requirements, so that became:

"Framework Evaluating Naturopathy."

Then, one specifies a pdf to upload.

This is the uploaded pdf:

"August 28, 2025

Honorable Saud Anwar, Co-Chair

Honorable Cristin McCarthy, Co-Chair

Public Health Committee

Legislative Office Building, Room 3000

Hartford, CT 06106

Dear Co-Chairs and members of the Public Health Committee,

My name is Rob Cullen of Bridgeport, CT and I have deep and persistent concerns about the State of Connecticut and naturopathy.

Consider this testimony pertinent to future legislative considerations regarding naturopathy.

My knowledge on the subject has been accumulating over the course of roughly 33 years.

In those decades, I prepared for and attended naturopathy school here in Connecticut, taught medical assisting for about twenty years, and acquired an extensive number of credits studying Health Sciences at the masters and doctorate level.

To be clear, I am not a graduate of the ND program I attended here in Bridgeport, and my completed graduate degree to date is an M.S. in Health Sciences with a specialty in health professions education from New York State's Excelsior University.

I carry current healthcare credentials as both an allied health instructor and a medical assistant.

The Code of Conduct of my organization implores:

"AMT professionals shall strive to increase their technical knowledge, shall continue to learn, and shall continue to apply and share scientific advances in their fields of professional specialization."

The State [also] lists me, accurately, as a member of the AMT Registry.

Thus, I feel it my duty, broadly, due to the standards of behavior of healthcare and education, to share my knowledge specifically about naturopathy with the Public Health Committee.

The knowledge I will share is in the form of a tool I created that is portable, accurate, and meaningful.

I've titled the tool "The Cullen-Snyder Framework for Evaluative Analysis of Naturopathy with Regard to Freedom (v.1.0)" and it is Part A of what follows.

From its synopsis:

"This framework provides a structured method to simultaneously evaluate medical claims' validity and their implications for societal freedom, operationalizing Snyder's philosophical constructs through Cullen's empirical critique."

Thus, the framework broadly and deeply synthesizes critical epistemology (Cullen) which is the study of knowledge and political philosophy (Snyder) which is the all-too-important need to create a better world for us all through 'freedom for'.

As a framework and in terms of results, I find it portable, accurate, and meaningful because it is designed to be used through the current AI-LLM models, specifically ChatGPT and Perplexity, and generate a report that is accessible and focused.

Such an application follows as Part B, which I provide as an example.

Expertise in science, healthcare ethics, and logical, rational, nonbiased analysis and evaluation is, perhaps in these times, a rare commodity.

The results, from that Part B:

"Public policy revision is needed to:

• Require explicit disclaimers of non-scientific status.

• Enforce evidence-based practice standards.

• Protect public liberty through transparency, factuality, and institutional integrity."

Thank you for your consideration and for your service

[…]

Part A. The Framework [live here]:

[And I iterate the framework, which I have done earlier in this episode so I won't repeat that].

Part B. The Cullen-Snyder Framework (v.1.0) Application #004 – "Connecticut Representative Naturopathy 2025-07**"** [live here].

[And I iterate the Application #004, which I have done already so I won't repeat that either]."

[End of testimony.]

For what it's worth.

25 Years and An Oath That Made Me Vomit

It has been a little more than 25 years since – in the year 2000, two-years into naturopathy school at UB in Connecticut – that I realized I was in a really bad position.

Bamboozled, actually [as in tricked].

The AANP Alliance – comprised of "the AANP, Bastyr University, National College of Naturopathic Medicine and the Southwest College of Naturopathic Medicine and Health Sciences" – had promised in "The Alliance Legislative Workbook" that:

"Naturopathic physicians are the modern-day science based primary care doctor [...] it is not a belief system."

And the same page stated:

"The purpose of this Legislative Workbook is to rapidly accelerate the state licensing of naturopathic physicians."

And that's from 1999 at archive.org at the teleport.com AANP Alliance pages.

Then, at a fundamental level, I realized I was studying legitimate coursework – such as a year of soup-to-nuts full-body cadaver dissection, which was the actual biomedical course; the biomedical science and health science veneer -- mixed up

with sectarian diagnostic and treatment nuttiness.

The naturopathic basis.

It was all being incorrectly labeled, categorically, as scientific, nonsectarian, and health science.

I initially thought I was in a good position in 1998.

I thought I was studying something with integrity within a “division of health sciences” per UB’s categorization of naturopathy.

At the time, George Gunther – who is recorded as Connecticut’s longest-serving legislator and was generally centered around Stratford, CT just east of the campus’s city – was in office and he was a naturopath.

I remember meeting him at a naturopathic school social on campus likely in the Fall of 1998 when I first started at UB.

He was quite gregarious.

So, I thought my future looked bright.

Yet around 2000, I realized it would be required of me to take an oath to a certain kind of deceit: the Naturopathic Physicians Oath, in order to graduate, and therein in order to get licensed, and to behave within in practice both – as the oath says – publicly and privately.

I was, then, thirty years old.

I’d been taught the vitalism and kind basis of naturopathy fall of 1998, and even to this day in terms of deceit that vitalism is not directly declared within that Oath.

The AANMC page for that oath from aanmc.org titled “Naturopathic Medical Doctors\’ Oath” – with for some reason a backward slash between the ‘s’ and the apostrophe of the word ‘doctors’ in the live 2025 August version I’m using – states:

“Adopted at the AANP Annual Convention. 1992. Reviewed HOD PPRC 2011 […] I dedicate myself to the service of humanity as a practitioner of the art and science of naturopathic medicine.

I will honor my teachers and all who have preserved and developed this knowledge and dedicate myself to supporting the growth and evolution of naturopathic medicine.

I will endeavor to continually improve my abilities as a healer through study, reflection, and genuine concern for humanity.

I will impart knowledge of the advanced healing arts to dedicated colleagues and students.

Through precept, lecture, and example, I will assist and encourage others to strengthen their health, reduce risks for disease, and preserve the health of our planet for ourselves, our families, and future generations.

According to my best ability and judgment, I will use methods of treatment which follow the principles of naturopathic medicine:

First of all, to do no harm, to act in cooperation with the healing power of nature, to address the fundamental causes of disease, to heal the whole person through individualized treatment, to teach the principles of healthy living and preventive medicine.

I will conduct my life and the practice of naturopathic health care with vigilance, integrity, and freedom from prejudice.

I will abstain from voluntary acts of injustice and corruption.

I will keep confidential whatever I am privileged to witness, whether professionally or privately, that should not be divulged.

With my whole heart, before this gathering of witnesses, as a doctor of naturopathic medicine, I pledge to remain true to this oath.”

And on that Oath page, AANMC explains:

“The tie that binds naturopathic physicians is the oath they all declare, in cap and gown, swearing before their peers, their loved ones, and the communities they will serve.

This oath embodies the six principles of naturopathic medicine and the professions’ commitment to the health of our patients and the planet.

The naturopathic profession is a unique one, guided by a strong conviction and dedication to prevention, individualized care and honoring of the individual’s ability to heal.

The [above…] is the oath our graduates commit themselves to uphold.”

Again, nowhere on the page, clearly stated, is naturopathy’s essential vitalism commitment.

It is coded.

The obligation, overall, in terms of the oath, is to a form of trained deceit.

It sets the tone for naturopathy: a hidden underneath, an indirectly indicative veneer above.

The coded vitalism on the page includes:

“The individual’s ability to heal […] the healing power of nature.”

And yet, all them virtues, including:

academic endorsement, public ceremony, service, commitment, health, prevention, service and concern to and for humanity, science, art, medicine, physicianship, knowledge and its communication, planetary concerns, future generation concerns, binding behavioral duty to naturopathy’s principles and the oath itself, not doing harm, getting to etiological bases of disease, comprehensiveness and individualness, vigilance, integrity, freedom from prejudice, not acting unjustly or corruptly, and respecting privacy.

The primary commitment is to disguise and fake indications that do not honor informed consent.

Otherwise, off-the-bat, they would explain the science-ejected nature of their central vitalistic and kind commitment and that they have decided to incorrectly label a whole bunch of science-exterior stuff science anyway.

And they would explain that is the mode you must adopt.

I had a revulsion to becoming someone committed to that.

And I was screwed – Title IV student loan debt slavery and massive diversion…for life.

Anyway, as time has passed, I have refined my understanding of that situation, stuff I’ve called in the past:

cultic mystical weirdness, unethical sectarian pseudoscience, epistemic conflation, disoriented esotericism – and new for this year – deceit and sectarian capture.

In terms of science, the contrasts over the years have only become starker while naturopathy’s categorical transgressions have only become bolder.

Such an ultimate betrayal, as an education consumer, such a demonic world.

Here’s an interesting A.I. or large language model task and report, by way of Perplexity 2025:

“Based upon scientific and healthcare ethics general principles, and the attached Framework docx, are there any issues with the attached ‘AANMC Oath’ pdf in light of the naturopathy contents that are represented by the attached ‘WNFM Findings’ pdf and ‘NUNM Principles’ pdf?”

The ‘Framework’ is the Cullen-Snyder Framework v.1.0 of this year.

The oath is the oath I just read.

The WNFM Findings is the script for The Naturocrit Podcast - Episode 015c3 [s02e05c3].

And 'NUNM's Principles' are the present-day principles which state that naturopathy is based on a life force, that it's an objective observation, and survives continuous scientific scrutiny.

Now, the first part of the Perplexity answer is:

"1. Scientific and Healthcare Ethics Principles. Epistemic clarity: Don't mix science with unsubstantiated belief.

Patient autonomy and informed consent: Patients should be empowered with accurate information.

Non-maleficence ("do no harm") and beneficence: Ensure treatments are not harmful and are likely to help.

Truth-telling and transparency: Accurate disclosure of medical knowledge, risks, and benefits.

Justice and solidarity: Fair access and community health improvement."

I always think that's a pretty amazing list; and there it's a merging of what makes science science and what makes healthcare good.

And I'm in total agreement, having taught a lot of basic physician office staff ethics over my teaching career, and biomedical sciences.

What's even more amazing is that I didn't know these things – these ethical stipulations – at the time I was in ND school, specifically.

I never took the ethics and law course that was within the naturopathic curriculum towards the end of all the classes because I stopped.

I've no idea what the contents were, or are, therein.

Or to put it more bluntly in relation to that specific ignorance then, about those ethical principles and science stringencies I specifically just listed, my revolt and refusal midway was much more pedestrian as just feeling viscerally 'wrong' as opposed to specifically comparative to healthcare and to health sciences in general.

I basically vomited up all the naturopathic tangled garbage they were feeding me – particularly homeopathy – to the point wherein I ceased and walked away from it all.

This is where I say "nux vomica", taught to me in naturopathy school – the homeopathic 'remedy', supposedly, of Strychnine tree seeds.

The homeopathic ritual, most appropriately, of empty remedies in their 'like cures like' fantasy world.

The Perplexity report goes on:

"4. Issues Identified.

1. Epistemic Conflation and Science Camouflage

- The Oath's commitment to "art and science" and "healing power of nature" merges scientific and extra-scientific (vitalist/traditional) philosophies. This risks misleading patients about the scientific basis of therapies, failing the ethical standard of epistemic clarity and truth-telling.
- WNFM Findings directly identify this as problematic ("profound erosion of scientific integrity").

2. Patient Autonomy and Informed Choice

- Naturopathic frameworks (as described in WNFM and echoed in the

Oath) claim to promote patient empowerment, yet do so within an internally defined knowledge system that includes non-evidence-based claims.

- If “individualized treatment” means using non-scientifically validated approaches, it may compromise truly informed consent because patients might not be given clear, factual information about what is or is not evidence-based.

3. Non-maleficence and Beneficence

- “First do no harm” is affirmed, but when the therapeutic modalities (e.g., vitalism, emunctory theory, vis medicatrix naturae) lack scientific validation, it is unclear if the risk-benefit calculation is adequate, and some therapies could be ineffective or harmful through omission of standard care.

4. Institutional Legitimacy and Professional Integrity

- The Oath’s pledge to “support the growth and evolution of naturopathic medicine” signals a stance that may favor professional expansion over strict scientific accountability. [I think that’s a criticism emphasizing loss of fiduciary duty, duty to the patient first].
- WNFM reveals that institutional legitimacy in some jurisdictions exceeds what the evidence actually supports, again raising ethical red flags.

5. Freedom and Factuality (Cullen-Snyder)

- Lack of factuality and clear boundaries between science and tradition (noted by Cullen-Snyder and WNFM) threatens patient sovereignty and the ability to make informed, autonomous choices.

6. Conclusion

There are substantive issues with the AANMC Oath, in light of both universal scientific/health ethics principles and the Cullen-Snyder Framework:

- It repeatedly integrates non-empirical philosophies with scientific terminology and claims, which undermines epistemic clarity and factuality.
- The risk of misleading patients regarding the scientific status of assessments and therapies is present.
- The oath pledges professional allegiance without robust protocols for ongoing epistemic correction or evidence-based scrutiny.
- These tensions collectively pose a threat to ethical healthcare practice, patient autonomy, and freedom as described in the Framework and reinforced by the WNFM’s analytic findings.

In sum:

The Oath, as currently phrased, contains epistemic and ethical issues – primarily due to science/tradition conflation – that are flagged by both contemporary research and critical frameworks.”

Now, to be clear, Perplexity’s “profound erosion of scientific integrity” summation is the summarizing language of my podcast introduction, since the WNFM Findings document is a script for an entire episode.

That erosion is in the name of deceit and epistemic conflation.

As in deceit and sectarian capture.

As further example, particular to the AANMC, I’ve had Perplexity analyze all the emails I got from AANMC for the year 2024 for transparency regarding naturopathy's vitalism, which ends up being a 424-page pdf in landscape orientation.

And I’ve had Perplexity search for patterns within my entire web documentation appendix that indexes instances of vitalism by the AANMC.

[**Emails**].

For the former, the emails, the conclusion is:

“The 2024 AANMC campaigns present a sanitized, patient-friendly brand of naturopathic medicine, deliberately omitting open discussion of the science-ejected doctrine of vitalism that is, in reality, foundational to accredited naturopathic education and licensure.

Prospective students and the public would not be able to discern the true philosophical commitments required of NDs – including vitalism – solely from reading these emails.

The commitment is present by implication in language like “healing power of nature,” but the controversy and scientific status of vitalism are not acknowledged, meeting neither transparency nor informed consent standards for such a foundational professional belief.”

Now, AANMC is more specifically geared towards gaining students for naturopathy universities and colleges in Canada and the United States.

And it’s amazing to read that paragraph of ‘not science lots of belief’ in light of the AANP Alliance saying ‘only science not belief.’

I think the usage of the word “brand” by Perplexity is important, as this is marketing…but unfairly presented marketing.

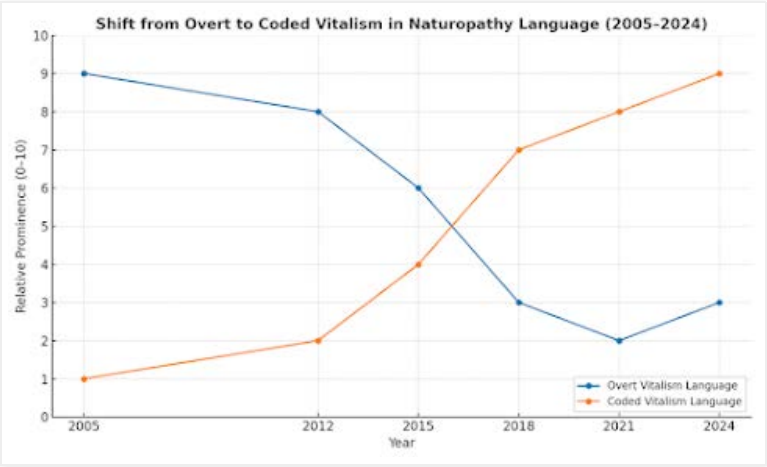
[**Web Appendix**].

For the latter, the appendix of web vitalism from AANMC, I went further with follow-up questions after the initial question to ChatGPT.

The initial question was:

“What patterns can be determined from the language used in the attached document as concerns naturopathy's vitalism?”

In support of AANMC’s coding and opacity mode, as opposed to informing through transparency as per the ethics of science and healthcare, I offer the summary graph ChatGPT generated which is titled “Shift from Overt to Coded Vitalism in Naturopathy Language 2005-2024”:



Since I can’t show that graph in a podcast that’s audio based, I will have it up in the script.

I will describe it here, verbally.

It’s in the shape of an X with the crossover point in the middle.

The variables are ‘overt vitalism language’ and ‘coded vitalism language’.

The X axis is time in years with the date range 2005 until 2024, and the Y axis is 'relative prominence' on a scale of 0-10.

The trend for the coded vitalism is the upward slope.

The trend for the overt vitalism is the downward slope, but with a slight uptick towards the 2021-2024 range.

The space between, in terms of relative prominence, is quite on the side of the covert by about three times the amount of overt at the far right of the graph in the year 2024.

And it is completely the opposite at the far left of the graph in 2005.

The report includes this language:

“Overall Trends.

1. Core concept unchanged — from the 2000s to 2024, the vis medicatrix naturae remains central.

2. Shift from overt to coded language — earlier materials unabashedly used ‘vital force,’ while later ones substitute less metaphysical-sounding terms in public communications.

3. Science co-option — from ~2014 onward, pairing vitalist concepts with biomedical or evidence-based rhetoric has become standard.

4. Multi-tradition fusion — in recent years, vitalism is framed as compatible with TCM, homeopathy, and other alternative systems, making it a more versatile brand identity

[…and in broad terms the report states] the data suggest a replacement effect, where coded language systematically supplants overt language within the observed domain over time.”

Again, that term “brand.”

The casting of a wide, vague, marketable net to catch their marks.

To induce through deceit and omission.

The synonyms or idioms used for vitalism and their incidence by AANMC across those years in my 66-entry collection include:

“Healing power of nature 36; vis medicatrix naturae 19; self-healing 18; therapeutic order 14; vital force 8; innate ability to heal 8; qi 5; vitalist 5; innate wisdom 5; nature cure 4; life force 4; inherent ability to heal 3; innate healing ability 3; meridian 2; innate power to heal 2; natural healing process 2; intelligent healing 2, natural healing processes 1; self-healing 1; body’s innate ability 1, obstacles to cure 1.”

So, in terms of the hidden nature of naturopathy, the vitalism and the whacked epistemics, I have no regrets about terming naturopathy in my deposition of 2002 “cultic mystical weirdness.”

It’s just despicable.

Incidentally, similarly, being a collector of naturopathy data, I received for the year 2024 sixteen emails from National University of Health Sciences about their naturopathy program.

So, obviously, ‘science subset naturopathy’, categorically speaking is the claim.

I had Perplexity analyze the batch for naturopathy’s central premise along this parameter:

“In the attached file, can you list the incidences of naturopathic overt and covert vitalism (e.g. healing power, life force, qi, healing capacity, vital force etc.), and determine whether an uninformed reader would be able to understand the vitalism basis of naturopathy.”

After all, at NUHS, we’re told in “How Naturopathic Medicine Can Help Athletes Improve Their Health and Fitness” at nuhs.edu by NUHS alumnus 2022 ND graduate Adams circa April 2023:

“The naturopathic philosophy is rooted in helping individuals become less reliant on external interventions, and instead stimulating the natural potential to heal ourselves […] this awakening of our vital force.”

The results concerning vitalism in the NUHS promotional admissions material, well, there’s nothing overt and regarding the covert:

“The file never defines or mentions any form of vital force, unique healing energy, or other classical vitalist concepts. There is no invocation of ‘healing power of nature’ in the vitalist sense, nor any reference to ‘qi’ or similar concepts […] an uninformed reader would not discern the vitalist foundation of naturopathy from this collection of emails and flyers […] ‘naturopathic philosophy’ is mentioned without explanation […] ‘holistic’ is the most repeated descriptor, but that can mean many things.”

Again, casting a wide net, manipulating.

The NUNM Material from 1994-1996

While I’m reflecting on admissions material as crafted inducements that can’t seem to clearly state the parameters of what naturopathy is all about to neophytes, I have the original paper-based NCNM/NUNM 1994-1995 catalog and other 1995-1996 promotional materials that were mailed to me about thirty years ago.

I was very serious about naturopathy school in the early 1990s when I was an undergraduate, unfortunately.

I still have my NUNM ND-program admissions acceptance letter with its April 25th, 1995 postmarked envelope.

That’s how induced and life-altered my behaviors were by the naturopathy gimmick.

In this section, I will compare the language of the old abridged NUNM pamphlet with its opaque vitalism that was mailed to me which has postmarks on the envelopes of 1995 and 1996, with the language describing naturopathy within the old full catalog with its explicit vitalism.

I’m using my OCRs of this paper-based material.

Obviously, these paper-based communications are ancient.

They are so dated that within the material there are no references, no offerings, no contacts provided in the form of either web pages or email addresses.

The internet or world wide web was just getting up and going.

So, there is no .com, no .edu, and no @ncnm as NUNM was known back then.

Incidentally, the first preservation of ncnm.edu happens at archive.org in December of 1996 as near as I can tell.

One of the alumni contacts within the paper-based material is “Jim Sensenig, ND”, who would later go on to found the UB naturopathy program I entered and became its first dean.

He’d teach me, in my first semester at UB in 1998, that the body runs due to:

“Vital force, innate, life principle, prana, bioplasmic energy, the god power within you [etc.]” as the central naturopathic premise.

His material was covered in the second half of the first Episode of the Naturocrit Podcast.

The 1995-1996 Pamphlet: Opacity

This is an abridged version of the then current 1994-1995 catalog, same art and all, and it was sent with USPS letters from NUNM’s admissions department.

We’re told regarding naturopathy’s basis:

“Six principles of healing form the foundation for naturopathic medical practice […]

the six naturopathic principles of healing [include…#1] vis medicatrix naturae. The healing power of nature. The healing process is ordered and intelligent. The body has the inherent ability - the vitality - not only to heal itself and restore health, but also to ward off disease. Illness is not caused simply by an invasion of external agents or germs, but is a manifestation of the organism's attempt to defend and heal itself. The physician's role is to identify and remove agents blocking the healing process, [and] bolster the patient's healing capacity […] stimulate the healing process […#3] primum no nocere. First do no harm. Respecting the inherent ability of the organism to heal itself […] the healing process […#4] tolle causam. Identify and treat the cause […] the body's attempt to heal itself […#6] docere. Doctor as teacher […the] patient's healing process […] the homeopathic remedy gently acts to strengthen the body's healing and immune response."

So, the vitalism as coded therein is:

VMN-HPN, inherent ability, vitality, heal itself, healing process, healing capacity, inherent ability of the organism to heal itself, and the body's healing and immune response.

'Vitality' as a synonym for vitalism recalls such use by Australian NDs Sarris and Wardle in their 2014 book as mentioned in Part 1 of this episode which was, as reminder on page two of that book:

"Vitalism. A fundamental belief of naturopathy is that ill health begins with a loss of vitality […] the vital force is diminished by a range of physical, mental, emotional, spiritual and environmental factors."

'Spirit' is within the NUNM pamphlet at least four times.

This includes the statement:

"One of modern science's greatest challenges is to comprehend not only the brain-mind connection, but also the connection between the human mind, body, and spirit."

Such a statement indicates, for me in retrospect, a misunderstanding of science as a process and a knowledge domain, and the importance of delineating and respecting belief in terms of its extra-scientific knowledge status.

But, there's the presumption within the naturopathic principles that spirit is absolute or "integral" in terms of "whole".

They write:

"[#2] Treat the whole person. Health and disease result from a complex interaction of physical, mental, emotional, genetic, spiritual, environmental, social, and other factors […] true healing must involve the whole person. This understanding is integral to naturopathic medical training."

Ah, what's "true."

And there's the characterization of spirit as a certain kind of spirit – capable of transformability and vague – with the statement:

"Ultimately, the patient must be empowered to facilitate healing through a transformation of his entire being - mind and spirit as well as body."

Whatever that means.

The supernaturalism is a loose kind of supernaturalism that appears to get no deeper and no more detailed – therein the characteristic vagueness – with vitalism more foundational within the metaphysical paradigm.

Spirit or supernaturalism is never far from naturopathy's vitalism or vital force.

In 2019, NUNM hosted "2019 Vitalism and the Connection to Spirit Symposium."

All of that, in itself in its looseness but also proximity, is indeed a certain kind of belief and metaphysical system.

And at times, as seen with ND Boice in Episode 015, vitalism and supernaturalism are equated.

That is another characteristic of the belief system.

Similar to ND Boice's equation, the naturopathic organization in Hawaii, the Hawaii Society of Naturopathic Physicians at hawaiind.org, had up the page "What Is Naturopathic Medicine?" in the mid- to late-2000s, which stated:

"How does naturopathic medicine differ from conventional medicine? [...] our practice us guided by the following principles: [#1] use the healing power of nature. The body has the ability to maintain and restore health. Healing occurs as a result of the revival of our 'vital force' - qi, prana, spirit."

A kind of detail like that seems to have been, let's say, retracted from public view by the organization as I search hawaiind.org this 2025.

There aren't hits for 'prana, qi, spirit' or even hits for 'principles, philosophy, medicatrix, force'.

So, from transparency to opacity.

An interesting statement occurs within the recent 2024 article "Vitalism and Naturopathy in Psychedelic Medicine" in the journal Integrative Medicine: A Clinician's Journal whose editor in chief is ND Pizzorno.

[Hicks, M., & Giguere, O. (2024). Vitalism and Naturopathy in Psychedelic Medicine. Integrative medicine (Encinitas, Calif.), 23(2), 54–58]

The article states:

"As naturopathic philosophy is guided by the foundational belief in vitalism, the foundation of many psychedelic therapies is a belief in inner healing intelligence: a force that is mobilized inside each person's psyche and spirit that directs the process of healing […] naturopathy is rooted in the non-materialistic metaphysics of vitalism."

The authors for that peer-reviewed article are both NUNM graduates.

Within the old pamphlet, naturopathy's knowledge claims are of the mixed type:

"Art, science, philosophy and practice […] modem and traditional, and scientific and empirical methods […] program of study […] the first two years focus on the standard medical sciences as well as the history and philosophy of naturopathic medicine."

"Basic science" is mentioned at least 3 times in the curriculum section.

The root 'homeop' occurs at least 12 times.

The 1994-1995 Paper-Based Catalog: Overt Vitalism

The badge or logo or crest of NUNM at the time, within the catalog, contains the statement "vis medicatrix naturae."

For the definition of naturopathy, the catalog states:

"The practice of naturopathic medicine emerges from six underlying principles of healing […] It is the following principles that distinguish the profession from other medical approaches: [#1] The healing power of nature. vis medicatrix naturae. The body has the inherent ability to establish, maintain, and restore health. The healing process is ordered and intelligent; nature heals through the response of the life force. The physician's role is to facilitate and augment this process […#3] first do no harm. Primum no nocere. Illness is a purposeful process of the organism. The process of healing includes the generation of symptoms which are, in fact, an expression of the life force attempting to heal itself. Therapeutic actions should be complementary to and synergistic with this healing process. The physician's actions can support or antagonize the actions of the vis medicatrix naturae […and stated broadly, this is] the vitalistic tradition of medicine […centered on] the inherent healing capacity of the person […aka] the natural healing process [p. 2]."

One large aspect to note: if one is not considering that vital force in this system, first and foremost, one is risking harming the patient.

Naturopaths often say, 'we do no harm just like regular doctors'.

But, their ‘do no harm’ is quite different – it is sectarian and occult – in the sense of what they are considering and usually what they are not telling you they are considering in terms of harm.

The course HOM 520 Homeopathy 1 states:

“As a result of this class students will be able to understand the principles and philosophy of classical homeopathy. Students should understand vitalistic medicine, history of vitalism, the vital force in health and disease, the nature of medicines, and ways to affect the vital force.”

The course CHM 510 Classical Chinese Medicine I states:

“This course introduces the conceptual parameters of classical Chinese medicine, specifically the concepts of holism (heaven, man, and earth), duality (yin and yang), dynamism (five phases), and spiritual materialism (jing, qi, shen).”

Regarding the naturopathic principles overall, this is claimed:

“These principles are based on the objective observation of the nature of health and disease and are continually examined in light of scientific analysis […including that vitalism and the requirement of] spiritual development […wherein] ultimately, the patient must be empowered to facilitate healing through a transformation of his entire being - mind and spirit as well as body […an] integration of mind, body, and spirit […wherein] health and disease are conditions of the whole organism, involving a complex interaction of physical, spiritual, mental, emotional, genetic, environmental, and social factors […with causes of the] physical, mental-emotional, and spiritual.”

The root ‘scien’ has at least 38 instances.

The root ‘homeop’ has at least 40 instances.

The epistemic conflation aspect is likely best expressed in the phrase “the integration of medical sciences with naturopathic philosophy.”

Clinical science, within the catalog, did not include homeopathy at this time, 1994-1996.

According to NUNM this Fall 2025, in their 2025-2026 catalog, this is what they state about the licensure exam:

“The second exam (NPLEX Part II) assesses an applicant's grasp of the clinical sciences, diagnosis, and the unique modalities of naturopathic medicine, including but not limited to clinical nutrition, botanical medicine and physical medicine.”

And, as I’ve said before, that’s all you get: no mention of the part’s title – Part 2 is called clinical sciences – and the homeopathy that is within that.

That is an evasion, carefully crafted.

Now-a-days, there are more programs at NUNM and not just naturopathy.

In the new catalog, we’re still told:

“These principles are based on the objective observation of the nature of health and disease, and are examined continually in light of scientific analysis [...while they list] institutional learning outcomes […] #1. Critical Thinking & Clinical Reasoning, 2. Scientific & Evidence-Based Literacy, 3. Cultural Literacy, 4. Ethics & Professionalism, 5. Career Readiness.”

The evasive NPLEX language is also repeated on NUNM’s page “Licensing”.

You have to go to NABNE, the North American Board of Naturopathic Examiners, to get this statement from the page “Exam Overview” to achieve clarity:

“The Part II – Core Clinical Science Examination (CCSE) is an integrated, case-based examination that consists of approximately 80 case clusters (400 items) which cover the topics of diagnosis (physical & clinical diagnosis, lab testing and diagnostic imaging, and interpretation and application of research studies), materia medica (botanical medicine and homeopathy), other treatment modalities (nutrition, physical medicine, and psychology), and medical interventions (emergency medicine and pharmacology).”

Now, the Latin materia refers to ‘physical substance or matter’ which homeopathy ain’t in the same way that it ain’t a clinical science.

But isn't that typical, from past to present, in terms of buried truths and naturopathic manipulations.

Conclusion

Well, actually, I don't have a great conclusion or a conclusion of note for this Episode because, as entailed in this second half of Episode 016, the grifting does not end.

As more and more material accrues indicating that grift over the decades, naturopathy, in the most Orwellian of fashions, claims, and here I'm referring to those institutional learning outcomes I just listed:

its irrationality is critical [oops, is say 'clinical' in the audio] thinking and clinical reasoning,

what's profoundly science-ejected or science-exterior is scientific and evidence-based literacy,

that narrow and wayward sectarianism is cultural literacy,

that deceit and the naturopathillogical is ethics and professionalism.

and that a very deliberately constructed knowledge incompetence is career readiness.

But, I hope I have shown within this Episode 016 that there are tools that can be employed, and created, that get beyond the human tragedy of all this and establish factuality.

The Stanford Humanities Center account at YouTube hosts the October 2021 video "Timothy Snyder - The Five Forms of Freedom."

Therein, Snyder tells us:

"You cease to become free if you believe in a big lie because then you're living in someone else's narration."

There's something very retrograde about becoming such a thrall.

The Google AI definition of thrall is:

"To become a thrall means to enter a state of subjugation, whether literal enslavement, mental or moral captivity, or a state of complete absorption by something or someone, like a person, an addiction, or an idea. The word originates from the Old Norse word for a person in bondage or serfdom, and while it once meant literal slavery, it is now mostly used figuratively to describe being under the control or strong influence of another."

Yes, old, medieval actually.

I recently posted at Blogger "Musing on Episode 015's WNMF Findings and Naturopathy's Essential Medieval Aspects."

Therein, I tasked this to Perplexity:

"On a spectrum of 0 through 10, with 10 being most and 0 being least, itemize, rank, and quantify the contents of the attached pdf that are similar to the medical ideas of the Middle Ages that have been discarded."

And that pdf was the WNFM material.

I'll include the four top-ranked results:

"Ranked Itemization Summary:

- Vitalism/life force: 10/10 — Ubiquitous, foundational, directly inherited from medieval and pre-modern models.
- Healing power of nature: 10/10 — Explicitly positioned as an ancient, supra-empirical tenet.
- Humoral theory: 9/10 — Embraced as a core living theory, not as a case study in obsolete history.

- Emunctory/cleansing theory: 7/10 — Emphasizes bodily purging, a hallmark of pre-germ theory medicine.
- Holistic/spiritual language: 7/10 — Strongly echoes medieval synthesis of body, mind, and spiritual cosmos."

I followed up with the question: "Are there any contradictory knowledge positions within the attached document?"

The answer:

"Yes, the attached document contains contradictory knowledge positions, especially concerning its simultaneous embrace of traditional medieval medical philosophies and modern scientific claims […] core contradiction. The document claims alignment with rigorous standards of scientific evidence while openly upholding philosophical frameworks (vitalism, humoral theory, vis medicatrix naturae) that are incompatible with or directly refuted by scientific evidence. It suggests that ideas 'originat[ing] in historic medical books dating to the 1500s... dominant prior to the 17th century' are not only preserved but are core to the present-day practice and curriculum of naturopathy, while simultaneously claiming a basis in 'modern research' and 'biomedical science'."

This is morally unacceptable by way of modern knowledge delineations.

But the naturopathy overlords continue to insist, by way of their ur-values -- and I'm using ur- there in the sense of the German prefix indicating 'ancient and primitive':

'We are the authority, close your eyes, obey'.

Returning to good values and Snyder's On Freedom one more time for this episode, to the 'why' he spoke of as in "the search for the 'world of values'" in a quote I'd used in Part 1, I must emphasize that it is not merely enough to have modern technology and therein all is well.

The bright computer screen does not guarantee enlightenment or freedom.

Snyder writes:

"When we forget the why and have only the how, our imagination seeps into the gully of the status quo.

We rationalize, using our residual intelligence to explain that the world cannot be otherwise than it is, and that we cannot do otherwise than we have done.

In so doing, we collaborate in our own unfreedom.

Taking responsibility for past decisions is necessary for constructing future freedom; if we rationalize the past, we are trapped in a story, a narrative of what must be that others will use against us.

Our digital nemesis (and its human acolytes) train us to be 'rational,' in just that sense of rationalization, of making excuses for the very process that is humiliating us.

We are to accept the world as the elites and the machines have given it to us, and we are to praise our ascribed place.

Such self-subjugation is a return to a feudal world, in which a divine order has been replaced by a digital one, one sort of priest by another.

This is not enlightenment but darkness [p. 98]."

My naturopathy experience, now in its fourth decade, is such an unfreedom.

Thank you for boldly listening.

Can you analyze the attached PDF for major issues in terms of errors or misstatements?

The attached PDF, “Testimony - Rob Cullen - Copy.pdf,” is a multi-part, deeply annotated analysis and critique of naturopathic medicine and related regulatory, educational, and legislative frameworks, primarily using the author’s “Cullen-Snyder Framework.” The document summarizes various applications of that framework, incorporates both AI-generated and human commentary, and addresses the intersection of pseudoscience, law, academia, and consumer protection.

Major Issues: Errors and Misstatements

Internal Accuracy and Integrity

- The document itself is highly self-reflective about possible sources of error. The author repeatedly requests external checks (e.g., having outputs reviewed by different AI models for factual accuracy) and cites alignments with mainstream scientific and legal consensus regarding the status of naturopathy, homeopathy, and other relevant therapies.[1]
- Multiple sections contain consistency and internal fact-checks across applications. For example, the author notes and corrects his own errors (e.g., a misstatement of a book’s publication year), clarifies philosophical distinctions, and addresses differing interpretations by AI models regarding the concept of “unpredictability” in health care.[1]

Substantive Assertions and Outside Fact-Checking

- Key claims about naturopathy’s epistemic foundations, licensure, and regulatory carve-outs, and their characterization as “science camouflage” or “licensed falsehood” are cross-checked and shown to match the consensus found in science advocacy, legal, and medical policy reviews as of 2025.[1]
- Where summaries are requested from AI (e.g., Perplexity, ChatGPT), those summaries also include external citations and direct fact-checking of major regulatory and scientific claims, confirming the correctness of most statements about U.S. and Canadian law/regulation.[1]

Possible Issues or Critiques Identified

- The most prominent “issues” are not errors or factual misstatements, but limitations or philosophical disagreements about interpretation, especially regarding how certain freedoms or legal rights are defined and weighed (e.g., unpredictability as a healthcare virtue vs. risk).[1]

- The author is cautious about the self-sufficiency of AI-generated analysis and openly discusses its current limitations, particularly the risk of falsely postured knowledge or "science washing" created by generative models if not carefully checked.[1]

No Evidence of Major Factual Errors

- Across the applications (to universities such as University of Minnesota, Southern Cross University, University of Bridgeport, and regulatory scenarios in Connecticut and British Columbia), the major empirical claims regarding the structure and content of naturopathic curricula, legal recognition, and the blending of scientific and pseudoscientific concepts are corroborated by referenced mainstream sources and reviews by external parties.[1]
- Descriptions of regulatory allowances for pseudoscientific practice, statutory shields from consumer fraud prosecution, and issues regarding scope of practice are accurately represented in context, matching recent policy and scholarly reviews.[1]

Language and Tone

- Some language choices (e.g., "licensed falsehood," "science camouflage," "legislative alchemy," "sectarian capture") are polemical, but the author repeatedly grounds those in documented policy and legal realities while inviting outside review.[1]
- There are no egregious misquotations or obvious distortions of source material, and where the author paraphrases or summarizes laws, books, or external documents, he either attributes directly or clarifies the scope of paraphrase versus direct citation.[1]

Conclusion

There are no major factual errors or misstatements in the PDF. The few "issues" present are largely about analytic emphasis, minor detail corrections, or differences in interpretation, rather than errors. The author's process of incorporating external checks and critiques further boosts the reliability of the document's core claims.[1]

⁂

Are there any Connecticut statutes that are relevant in regard to the PDF contents in terms of actions and inactions taken and not taken by the stakeholders mentioned?

Yes, there are specific Connecticut statutes directly relevant to the actions and inactions of the stakeholders discussed in your PDF, primarily surrounding the legal status, regulation, and public representation of naturopathy in the state. The document analyzes Connecticut law in depth and finds that the enabling statutes and associated regulatory structure play a central role in legitimizing, licensing, and institutionalizing naturopathy—including modalities lacking scientific

support, such as homeopathy and vitalism—without providing adequate public warning or factual distinction between science-based and non-scientific practices.[2]

Key Connecticut Statutes

Chapter 373: Naturopathy

- **Connecticut General Statutes, Chapter 373**, establishes the legal framework under which naturopathy is licensed and regulated in the state.
- **Sections 20-34 and 20-34a**: Define naturopathic practice, explicitly referencing the "healing power of nature" and including modalities such as vitalism and homeopathy, even though these are not supported by modern scientific evidence.[2]
- **Section 20-42a**: Allows delegation of therapies like colon hydrotherapy, which are not evidence-based, under the license.[2]

These laws fully license naturopathic doctors to diagnose, treat, and perform certain medical functions, contingent only on training from specifically accredited programs that themselves blend scientific and non-scientific content. The statutes also vest professional oversight primarily in a state board composed of naturopaths, further solidifying internal, rather than external, standards for practice and discipline.[2]

Stakeholder Actions and Inactions

Department of Public Health and Board Oversight

- The **State Board of Naturopathic Examiners** (typically dominated by licensed NDs) establishes standards and enforces regulations according to the norms of naturopathy, not universally accepted scientific medical standards.[2]
- There is **no statutory requirement for consumer warnings or public disclaimers** on the non-scientific nature of many legally permitted naturopathic modalities, leaving Connecticut citizens potentially misled as to the scientific legitimacy and efficacy of practices provided under state license.[2]

Legal Protections and Commercial Representation

- By granting statutory licensure to naturopathic practitioners with broad scopes—including authority to diagnose, treat, and advertise as healthcare professionals—Connecticut law institutionally legitimizes a system that would otherwise risk classification as consumer fraud or quackery under conventional commerce and medical standards.[2]
- Legislative and regulatory inaction in requiring transparent scientific disclosure, mandating evidence parity with conventional care, or enforcing strong consumer protections are seen, within the cited framework, as actions that effectively undermine scientific integrity and informed consent.[2]

Conclusion

Connecticut's statutory framework—especially Chapter 373 and its implementation—enables the development of a legally protected, licensed system of naturopathic practice embedded with pseudoscientific content, without adequate consumer protection or factual transparency requirements. The actions and inactions of key stakeholders (State Public Health Department, Board of Examiners, and legislative bodies) are central to enabling this continuing structure and are directly critiqued for failing to safeguard public health and factual integrity.[2]

⁂

Would the situation described in the PDF concerning Connecticut naturopathy be tolerated by any of the other Connecticut healthcare stakeholders within their respective professions?

The situation described in the PDF—wherein Connecticut law legitimizes naturopathic practice that blends scientific and clearly pseudoscientific content (like vitalism and homeopathy), licenses practitioners accordingly, and provides little consumer scientific transparency—would not be tolerated within the standards or regulatory expectations of other major healthcare professions or stakeholders in Connecticut.[3]

Healthcare Professions' Tolerance for Pseudoscience

- **Medical Doctors (MDs) and Osteopaths (DOs):** Both professions are governed by statutory language and regulatory boards that require strict adherence to scientific standards of care and evidence-based medicine. Practices routinely debunked by scientific consensus—such as homeopathy and vitalism—would count as unprofessional conduct or fraud if presented as science-based care by these groups.[3]
- **Nursing:** Connecticut nurses are held to standards of practice that mandate patient care based on scientific evidence and established protocols. Delivering therapies known to have no scientific plausibility (like “healing by innate vital force”) would be subject to professional sanction and could be classed as patient deception.[3]
- **Pharmacy, Dentistry, and Allied Health:** Each profession’s regulations prohibit making scientific claims for remedies or interventions lacking credible evidence. Pharmacists, for instance, are not permitted to endorse products as medicines if unsupported by clinical trial data, and would be disciplined for systematic promotion of ineffective or unproven treatments as if they were validated therapies.[3]

Stakeholder Perspective and Double Standard

- The PDF points out a “race to the bottom” in institutional standards only when it comes to examine naturopathy: while stakeholders (physicians, nurses, etc.) participate collectively in advisory groups or oversight, the peer standards they tolerate for naturopathy are strikingly lower than those required in their own fields. As the document describes, the same

epistemic and ethical failures would be unacceptable—and actionable—if found in their own professions.[3]

- The situation amounts to a protected legal exception for pseudoscientific and sectarian approaches, one that is institutionally overlooked only because of statutory carve-outs specific to naturopathic licensing—not because of any change in the fundamental requirements for scientific fidelity or consumer protection that every other healthcare profession observes under law.[3]

Conclusion

Every major Connecticut health profession—medicine, nursing, pharmacy, dentistry, and allied health—requires evidence-based practice and has robust internal and external mechanisms for policing deception and pseudoscience. The tolerance for "science camouflage" in naturopathy, as institutionalized in Connecticut statutes, is a unique legislative exception not countenanced in any of these other domains and is called out as such in the PDF.[3]

⁂

Using past documented state public health, education, and consumer processes, estimate the harm done to Cullen and his class kind in terms of violation of rights and quantified monetary compensation.

The harm experienced by Cullen and his class, as revealed in the PDF and consistent with the documented failures of Connecticut's public health, education, and consumer protection processes, centers on the violation of fundamental rights—such as access to truthful information, informed consent, and protection from institutionalized deception in higher education and healthcare. Monetary compensation estimates can be projected from analogous fraud, rights violations, and consumer redress cases.

Rights Violations

- **Deprivation of Truthful Information:** Students, such as Cullen, were systematically misled by state-accredited educational and licensing systems that claimed to offer scientific, non-sectarian healthcare education while embedding doctrine (vitalism, homeopathy) antithetical to scientific standards.[4]
- **Loss of Informed Consent:** By blending scientific and pseudoscientific content and failing to provide clear disclaimers, these institutions and regulatory authorities violated students' rights to make informed choices about their education and careers.[4]
- **Freedom of (and from) Sectarian Exposure:** Students faced unwanted exposure to sectarian, spiritualistic indoctrination in a program marketed as secular and science-based—a violation akin to compelled speech or belief, which has precedent in judicially recognized rights.[4]

Documented and Parallel Harm

- **Financial Harm:** Students incurred substantial debt (often via Title IV federal loans) under false pretenses about their degree's nature and legitimacy, impairing future earnings and mobility.[4]
- **Career and Reputation Harm:** Degrees issued lacked real-world scientific or clinical legitimacy, sharply limiting professional, licensure, and employment opportunities compared to the program's advertised status.[4]
- **Public Trust and Health Harm:** The perpetuation of these deceptive practices erodes public trust in health literacy, consumer protections, and regulatory legitimacy.[4]

Analogous Compensation and Quantification

- **Student Debt and Tuition:** Comparable class actions in higher education fraud (e.g., misrepresentations by for-profit colleges) have resulted in compensation that matches tuition costs, fees, and interest on student debt for each affected student. At Connecticut rates, for multi-year doctoral programs, this can exceed $50,000–$200,000 per individual.[4]
- **Pain and Suffering, Loss of Opportunity:** Some federal and state settlements (such as those administered by the U.S. Department of Education) factor punitive damages or compensation for lost career mobility and emotional distress, often adding $10,000–$50,000 or more per claimant in severe cases of bad faith or egregious misrepresentation.[4]

- **Collective Redress:** In cases involving systematic regulatory failure and rights deprivation (such as consumer class actions in education or health), total compensatory settlements have amounted to tens—sometimes hundreds—of millions of dollars when applied to large cohorts.[4]

Precedent and Process

- **Legal Recourse:** In Cullen's case, documented efforts to obtain redress through state consumer protection, regional and professional accreditors, and federal agencies yielded no substantive relief, underscoring a systemic regulatory failure.[4]
- **Statutory Gaps and Legal Carve-Outs:** Courts and agencies often shielded institutions from accountability due to statutory exemptions for licensure-driven education—even in the face of scientific misrepresentation—further compounding the injury and frustration suffered.[4]

Estimated Harm Summary Table

Category	Estimated Individual Harm	Notable Parallel Cases
Tuition + Student Loan Debt	$50,000–$200,000	For-profit college fraud settlements
Career Opportunity Loss	$25,000–$100,000	Degree deflation/underemployment cases
Emotional Distress/Exemplary Dam.	$10,000–$50,000	Title IV/false advertising redress
Systemic/Group Damages	$Millions (class-wide)	National class action settlements

These figures are projections grounded in precedent, not actual court awards for Cullen's unique case. They suggest that, had the regulatory and legal system functioned as intended, substantial compensation—for lost tuition, debt relief, and additional damages—could be justified for Cullen and his class due to the proven violations and harm documented over decades.[4]

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1. Testimony-Rob-Cullen-Copy.pdf
2. Testimony-Rob-Cullen-Copy.pdf
3. Testimony-Rob-Cullen-Copy.pdf
4. Testimony-Rob-Cullen-Copy.pdf